The Post And Opinion Wishes All A Happy Passover

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III Indiana Jewish

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and Opinion

"If You Let The People Know, They Can Act Intelligently"

FRIDAY, APRIL 21, 1967

611 N. Park Ave.- ME 4-1307

VOLUME XXXIII NO. 30

Cited For Work With The JNF

A dinner meeting will be held at 8 p.m., Sunday, May 21, at B'nai Torah Congregation honoring Joe Cohen for his long and dedicated service to the Jewish National Fund.

A candle - lighting ceremony and memorial service will precede the dinner in honor of the late Cantor Myro Glass, who only last summer was one of the leaders of a pilgrimage for the dedication of the Kennedy Memorial in Jerusalem.

CANTOR GLASS, who also was ective in behalf of JNF for many years, initiated a project to enable retired cantors and Jewish musicians to settle in Israel.

Max Furer, executive director of the Jewish Educational Association, is program chairman. A prominent guest speaker will be announced shortly.

Abe Miller is president of the local JNF Council sponsoring the May 21 event. Cohen, senior partser of Hoosier Paint & Linoleum Co., 211 E. Washington St., has been active in JNF affairs for about 20 years and is vice president of the local Council.

He is also a member of the Jewish Welfare Federation board of directors, a member of the JEA board and the agency's treasurer, and is active in the Zionist Organization of America, American Jewish Congress and American Jewish Commit-

HE IS A MEMBER of the Jewish Community Credit Union and chairman of its credit com-

"I never asked for this recognition, but I went along with it thinking it would be in the interests of JNF," said Cohen. "To me the main thing is to raise

JNF, international in scope, recently observed its 65th anniversary. The millions of dollars poured annually into the organization are used for land purchase, reforestation and development.



JOE COHEN

acted the "Land Authority Bill," giving JNF the exclusive right for such projects in the country. Another triumph scored by JNF was the extension of the basic principle of the Fund, that the land acquired by it belongs to the Jewish people and she'll never be sold.

In the four-year period ending in 1968, JNF is expected to spend about \$40 million in restoration of the region of Yakinton along the open Lebanese frontier as a new base for work and settlement, and for other projects.

FINANCIAL AID from Indianapolis to JNF is earmarked for purchase of land and forestation and development of Nachlah Indianapolis, an Israeli town named for our city which was founded about a decade ago.

Cohen, a member of B'nai Torah and of Temple Beth-El Zedeck, spent five weeks in Is-The Israeli Knesset in 1960 en- rael in 1956 and hopes to return there this summer.

Explorer Scout Post Organized At Center

Jewish Relationships Service is welcome. scheduled to be held at the Jew- explorer program is welcome. ish Community Center, 6701 (Continued on Back Page)

The Jewish Community Center Hoover Road on the 1st and 3rd. has organized Boy Scouts Ex- Wednesdays of the month at plorers Post 447 through the ef- 7:30 p.m. The next scheduled forts of William Schloss, Boy meeting is April 19. Any boy in-Scout Chairman of the National terested in the explorer program

Committee. The meetings are Newly elected officers of the

Joe Cohen To Be Hoosier Rabbi To Address Passover Freedom Service

bi of Achduth Vesholom Congregation in Fort Wayne, will address a "Passover Freedom Service" protesting Soviet anti-Semitism at B'nai Torah next Sunday, April 30.

"Soviet Jewry: A Plea for Life," is the slogan for the service, slated for 4 p.m., and sponsored by the Jewish Community Relations Council, to focus attention on the plight of Soviet

THE FOUR RABBIS of the local congregations will also participate in the service and four other members of the clergy will also deliver brief messages.

Those participating will be Rabbis Maurice Davis of Indianapolis Hebrew Congregation, Nandor Fruchter of B'nai Torah, Solomon Silberberg of United Orthodox Hebrew Congregation, and Sidney Steiman of Beth-El

Also, Msgr. Raymond T. Bosler, pastor of Little Flower Catholic Church; Canon Frank V. H. Carthy, director of Social Ministries of the Episcopal Diocese; Dr. Robert Koenig, executive director of the Church Federation of Greater Indianapolis, and Dr. James Armstrong, minister

Dr. Frederic A. Doppelt, rab- of the Broadway Methodist Church.

> RABBI DOPPELT is spiritual leader of the oldest Jewish congregation in Indiana and the second-oldest Reform Temple in the Middle West

He has traveled extensively during the past 15 years all around the world and last summer joined a group of 22 Reform rabbis in a study mission of the position of the Jewish people behind the Iron Curtain.

Rabbi Doppelt is a former member of the executive board of the Central Conference of American Rabbis and now serves on the governing board of the Hebrew Union College-Jewish Institute of Religion, on the executive council of the American Jewish Historical Society and is a member of the National Affairs Committee of the American Jewish Congress.

He is student of "Chassidim" a Jewish fold-movement of the 18th and 19th centuries, on which he has written extensively.

Rabbi Doppelt is the author of "Dialogue With God," a psychological approach to prayer in both Judaism and Christianity, and co-author with Rabbi David



RABBI DOPPELT

Polish of "Guide for Reform Jews.

HE IS A MEMBER of the Human Relations Commission in Fort Wayne and was that city's 'Man of the year' in 1962 in recognition of his many services.

The service, to which the public is invited, will also include a special musical program.

The Soviet Union has about three million Jews. They face both religious and cultural ex-

By 1948, Stalin had done away with all Jewish communal-cultural institutions, including publishing houses. This cultural erosion was continued by Stalin's successors. Today, there is not a single Yiddish school in the USSR, although Soviet law requires formation of such classes at the request of 10 parents.

UNLIKE OTHER recognized world. And so we will be grate- religious bodies, Judaism is not permitted any semblance of coordinated structure in the Soviet and which will not be lost be- Union. Each congregation must function in isolation from every other.

> There is only one Yeshiva in the country and it is not functioning. Synagogues in growing numbers have been closed. The list had dwindled from 450 in 1956 to less than 70.

Although Soviet ideology condemns anti-Semitism, there have been manifestations of such practices in the country - even in most recent years.

Many leaders feel that unless world opinion can persuade Soviet leaders to permit their Jewish community to function, it is doomed.

Tributes Are Paid

Several members of the Indi-fullness of his strength and depaid tribute to Rabbi Maurice Davis, who plans to leave the Plains, N.Y.

The tributes include:

teacher. Rabbi Davis is a man of conviction. When he makes his decision on any cause he gives of himself untiringly to make that cause succeed. In his every day life he exemplifies the ethical and moral teachings of Re-

"We have all been thrilled many times by his oratory, his wit, and his learning. Many times I have personally been thrilled to be able to say: 'He is my Rabbi.' Our congregation is saddened by his decision to leave us."

Clarerce Efroymson - "When a decade, has given us of the

anapolis Jewish community have votion leaves us, the loss is great and we are sad. But this is the way of life; perhaps it must be city to accept a post in White so; lest, as the poet said, one good custom should corrupt the Lewis M. Lurie — "We are los. ful for the guidance and the ing a real spiritual leader and teaching which have been ours, cause the teacher is now a few short miles away. We will rejoice and be glad for his new congregation, and with him and the great wide community which now will benefit by his wisdom: for indeed it is 'Not by might, nor by power, but by My spirit, saith the Lord of hosts."

Ben Domont - "Rabbi Davis has been a great inspiration to our community during his eleven years. He will be greatly missed by all that knew him and I am sure that he will have left his mark on our community that will never be forgotten. We wish him our rabbi, who for more than the very best in his new endeav-

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rah. The schedule:

Erev Yom Tov: Monday, fast.

Passover services have been Morning, April 24th - 7:00 a.m. listed by Congregation B'nai To- with Siyum and Services for the day, April 24th and Tuesday, First Born, followed by break- April 25th: 7:15 p.m.

1st and 2nd Seder nights: Mon-

1st and 2nd days of Pesach: Tuesday, April 25th and Wednesday, April 26th: 8:30 a.m. and 7:15 p.m.

Chol Hamoed: Thursday, April 27th: 7:00 a.m. and 7:30 p.m. Chol Hamoed Shabbos: Friday, April 28th: 8:30 a.m. and 7:20 p.m. Saturday, April 29th: 8:30 a.m. and 7:20 p.m.

Last days of Pesach: Sunday, April 30: 7:30 p.m.; Monday, May 1st: 8:30 a.m. and 7:30 p.m.; Tuesday, May 2nd:

Yiskor (Memorial Services): Early Services: 7:30 a.m. with Yiskor at 8:30 a.m. Second Services: 9:00 a.m. with Yiskor at 10:30 a.m.

Early services on last day of Pesach - In order to give our members and friends, who are unable to attend the regular Morning Services on the last day of Pesach, an opportunity to recite Yiskor in the Shul, we have instituted early Services in the Sperling Memorial Chapel, starting at 7:30 a.m., with Yiskor at 8:30 a.m.

Everyone is welcome to attend Pesach Services at the new Shul, 6510 Hoover Road.

Deb-Ettes Hold Rush Tea Event

"Gold Rush" was the theme of the rush tea held in the home of Ann Londe, 8902 Pickwick Dr., on March 4. New pledges include Nancy Abel, Dorene Budnick, Sharon Davis, Laura Einstandig, Ellen Feinberg, Rhonda Fogle, Ann Goldbach, Abbey Kaplan, Cathy Lerman, Karin Lorch, Sandy Miller, Janice Rothbard, Merill Stern, Paula Trattner, and Laurie Weinstein. Pledge mothers are Leslie Hollander, Bonnie Mauer, and Stephanie Perry. On March 12. the actives and pledges got to know one another better, as they got together to collect for hemophilia.

The Deb-Ettes are working hard to make their rummage sale a success. The sale will be on April 22, at Saint Rita's Church, 1850 North Arsenal Ave-

Mrs. Ethel Gurvitz Dies In Arizona

Funeral services and burial for Mrs. Ethel Gurvitz, 82 years old, a former Indianapolis resident, were held Monday in Tucson, Ariz,

Mrs. Gurvitz, 2610 North Swan Road, has lived in Tucson since 1945 and formerly lived in Indianapolis since arrived from Poland where she was born.

Survivors include two sons. Arthur and Oscar Gurvitz, both of Tucson; two daughters, Mrs. Al (Faye) Irwin of Tucson and Mrs. Ernie (Violet) Widdes of Van Nuys, Calif.; eight grandchildren and four great grandchildren.

> **Patronize** Our Advertisers

For Stunt Night Program Tickets for Stunt Night have

been distributed to members of and acted in by club members all participating clubs. They may only. be purchased from these members, at the Jewish Community Center or at the door.

Stunt Night, to be held on Sat- second. urday, April 22 at 8:30 p.m. at Congregation Beth-El Zedeck is put on by seven teen organiza- tickets. tions affiliated with the Jewish Community Center.

All skits are written, directed

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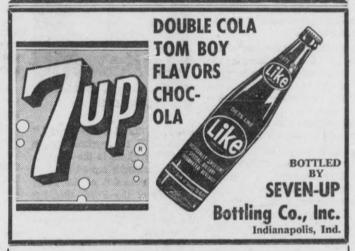
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Scene een

close your book and leave the house for a walk within a silent evening. As you wander through for an election meeting and inthe sleeping senses of the night you wonder what part you have in the midst of all this. This before the 500 Race. question is universal - Is any human being indispensible to society? Greeks tried to answer it, and Romans and Persians and Hebrews and Chinese and Indians - but the one timeless truth arose - the individual's indispensability to society was dependent on the individual!" So Sacks, recording Secretary; and take heed to these words of Daniel Brener and make the Teen

You stop for a moment. You Scene indispensable without you. IN THE FUTURE. . . The Teen Scene sees the P.O.K.'s planning stallment dinner, May 7. Also in

the forecast for fun is a dance

FLASH!. . . Congrats go to the following newly elected officers of U.S.Y.: Jack Dorman, President; Ike Regenstrief, first Vice-President; Linda Tuchman, second Vice-President; Barb Goldstein, third Vice-President; Jim Linderman, Treasurer; Annette Steve Bryan, Corresponding Secretary.

TIEING UP. . . the ends to a great administration, U.S.Y. held services last night, April 21, in the Beth-El Chapel.

STEP FORWARD. . . and take your place in the Temple Teen scene. When in doubt - don't scream and shout - contact Jay Lerman immediately and notify him of our desire to run for an

YOU LOSE. . . if you don't attend the most fabulous event of the decade! For a weekend of fun and fantasy - that means zillions of surprises - sign up now for Temple Teens "Retreat to Zionsville,' April 28-30. This is a sure remedy to cure those spring cases of sadness slumps, so call Chairman Lyn Stoner or Co-Chairman Steve Logan for your application!

ACTION A LA I. U. . . . many congrats go to the recently elected Junior Class. Vice-President, none other than our own Diane Trais. Congrats also go to Leslie Baker, upon her recent election as Treasurer of the Junior Class.

AWAY WE GO. . . will be echoed by Temple Teeners, May 6 and 7, as they make tracks for the Marion installation. The cost of the trip will be \$3.50 - so those interested in going should contact Jay Lerman now.

BUZY BEEZ. . . Those B.B.G.'s who will comprise the next terms board are the following girls: Jo-Anne Cohen, Fund Raising; Lyn Fuldauer, Recreation; Linda Benmore, Creativity; Susi Rosen, Service; Michelle Mark, Citizenship and Fellowship; Marlene Malin, Social; Brenda Segal and Bev Kaplan, Jewish Heritage; and Doris Felsher, Merit System. There will be a fold chairmen meeting April 26 to plan the activities for the com-

ing summer months. FIRST THINGS FIRST. . . the installation of the newly elected

B.B.G. officers will take place April 29 at the Chateau de Ville. (Continued on Next Page)

Passover Greetings To Our Many Friends

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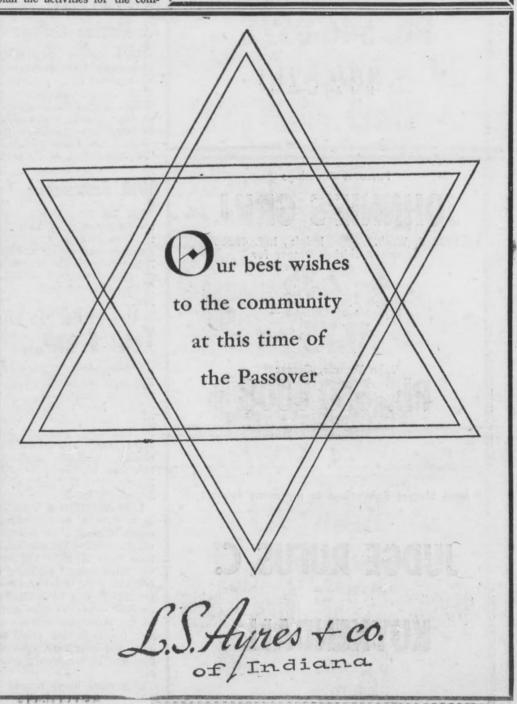
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itual leader of Etz Chaim Seph- over services at the congrega- vices slowly permitting those

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JUDGE RUFUS C: KUYKENDALL

Rabbi Benjamin Aronson, spir- announced the schedule of pass- services. He will chant the serwith a minimum knowledge of Hebrew to follow. The services will offer an excellent opportunity for those who wish to improve their Hebrew, the rabbi said. SERVICE SCHEDULE

Monday, April 24 (First Seder) Evening Service, 7 p.m.; Tuesday, April 25 (First Day of Passover) Morning Service, 8:30 a.m.; Tuesday, April 25 (Second Seder) Evening Service, 7 p.m.; Wednesday, April 26 (Second Day of Passover) Morning Service, 8:30 a.m.; Saturday Morning, April 29, 8:30 a.m.; Sunday, April 30 -Evening Service, 7 p.m.; Monday, May 1 (Seventh Day of Passover) Morning Service 8:30 a.m.; Monday, May 1 - Evening Service, 7 a.m. and Tuesday, May 2 — (Last Day of Passover) Morning Service, 8:30 a.m.

Sports Banquet Set For Sunday

Here's a last-minute reminder that the Jewish Community Center's annual sports banquet, featuring Purdue Football coach Jack Mollenkopf, will be held this Sunday at the Center.

The cost is \$1.50 for adults, \$1 for children under 14. The banquet is at 2 p.m.

Rabbi Lectures At Marian College

Rabbi Maurice Davis of the Indianapolis Hebrew Congregation represented the Jewish Chautauqua Society as lecturer at Marian College in Indianapolis on April 18 and 19. The rabbi's subjects were "Judaism and Ethics," "The Jewish Bible" and "Major Concepts of Judaism."

Birth Announced

Mr. and Mrs. Joel Congress are parents of a son, Paul Darren, born April 7.

Grandparents are Mr. and Mrs. Robert Congress and Mrs. Sarah H. Green. Great grandmother is Mrs. Rose Weisman of Troy,

Teen Scene

(Continued from Preceding Pg.) Following the installation there will be a reception.

MANY HAPPY RETURNS. . . go to Marcia Sakowitz. (April 18), Jeff Baker, (April 25), Judy Braun, (April 24), Denise Karnowsky, (April 28), a far off teen from Shelbyville - Julie Morris, (April 27), and Larry Sablosky, (April 22).

LAST REMINDER. . .tonight is the night for the long awaited expose of talent of our Indianapolis Teeners! - You guessed it. Stunt Night '67, alias "For those who think young," beginning at 8:30 p.m. at the Beth-El Auditorium. Tickets may be obtained at the door - so don't miss out on all the excitement and see all your friends in their grand debut - you never know, tomorrow they may be Hollywood's great-

After many happy returns -Until we meet again.



Prize Winner

Mrs. Sidney Sakowitz is presenting a check for \$1,000 to Mr. A. Hiott, winner of the drawing held at the Jewish Education Association Auxiliary Purim Ball March 18.

Season's Greetings

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Borinstein Home Guild To Seat New Officers And Directors

luncheon meeting is planned at Meridian, to be held at 12 noon.

The nominating committee, in-

the Borinstein Home Guild will hard, Frederick Falender, Philbe installed by Mrs. Walter Lich-tenstein at the annual meeting man, submitted the following reot the Guild, May 9. A spring port at the open board meeting of the guild held at the home tary, Mrs. Sylvan Perlov; correthe new Stouffer's Inn, 2816 North of the president, Mrs. Eugene B. Glick, on April 13: Officers (elected last year) to serve the cluding Mrs. Stanley Herman, remaining year of their two-

year term: president, Mrs. Eugene Glick; vice presidents, Mrs. Harold Goldberg (Sophie), Mrs. Lou Leventhal, Mrs. G. M. Oakley; assistant financial secresponding secretary, Mrs. Sidney Goldstein; recording secretary, Mrs. Irving Silver. The following are nominated to serve as of-

ficers for a two-year term: vicepresidents, Mrs. Alvin Cohen, Mrs. Philip Fogle; treasurer, Mrs. William F. Bookwalter; financial secretary, Mrs. Max Furer; assistant financial secretary, Mrs. Clarence Budd. The tollowing are nominated to serve as directors for a two-year term: Mesdames Milton Bohard, Murray Feiwell, Ernest Herman, Jack Jaffe, Irving Joffe, Isadore Katz, Leonard Larman, Leon Levi, Walter Lichtenstein, Philip Pecar, Edward Rosenberg, Meyer Sagalowsky, Leo Selig, Norman Weisman and Miss Emma Gelman. The following are nominated to serve as directors for a one-year term: Mesdames Abe Bartick, David Cook, Eugene Fishman, Richard Glasser,

and Myron Wolf. In addition to the above slate, the Board has approved the Executive Committee recommendations for honorary vice-presidents, Mrs. Leon Berger and Mrs. Phillip Falender, and for honorary directors Mesdames Sigmund Asher, Albert Dannin, Morris Feuerlicht, Julius Goldsmith, David Hollander, Sidney Mahalowitz, Julius Robins and David Sablosky.

H. S. Goldman, Saul Hochman,

Bernard Landman, Jr., Edward Leary, Louis Marks, Earle

Peachin, Melvin Simon, Sherman Weinstein, Herman Wise,

In other action, the Board unanimously approved adoption of the proposed by-laws prepared by the Resolutions and Revisions Committee headed by Mrs. Walter Lichtenstein and her committee including Mesdames Jack Fogle, Phillip Falender, Eugene Glick and Ernest Herman.

B. B. Women **Hold Parley** At South Bend

Members of Indianapolis B'nai B'rith Women attended their Indiana State Convention April 15 and 16. It was held at the Randall Inn in South Bend.

Delegates to convention were President, Mrs. Leo Glanzman; Vice-President, Mrs. Lawrence Greenwald; Past President, Mrs. Manuel Cassen, Mrs. Ernest Herman, Mrs. Jacob Fegel, Mrs. Morris Trais, and Mrs Sander Klein.

Kodimo Club Plans **Guest Day Party**

Members of the Kodimo Club were entertained recently by the Zeta Phi Alpha Sorority at the home of Mrs. Ruben Riskin, 8363 Washington Boulevard. A social hour followed the program.

On Monday night, May 15, the Kodimo Club will hold their annual Guest Day Party. This year the event will be held at the Log Cabin, 3754 North Keystone Avenue. Invitations will be issued shortly.

Mrs. Nate Sach is president of the group. Mrs. Sachs has announced that an elaborate program has been arranged for this party.

City of Hope Chapter To Seat New Officers

at a dinner May 18 at the Quality Motel on 38th Street.

New officers to be installed at the 6:30 p.m. event are Edith liaison. Dorfman, president; March San-Geller, second vice - president; low.

The Indianapolis Chapter, City Ruth Mathis, treasurer; Connie of Hope, will install new officers Breman, financial secretary; Mildred Sachs, corresponding secretary; Ann Borinstein, parliamentarian; Fritzie Witoff, historian and Marion Aronstans,

Shoolem Ettinger will be guest dler, 1st vice - president; Bea speaker. A fashion show will fol-

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ritish Chief Rabbi Seeks Unity Of Community

uel Jakobovits, on being installed as a symbol of his office. here as new Chief Rabbi of Britain, told a distinguished audience at the St. John's Wood Syn-"best to serve and unite all sec-

brella, either opened or closed,'

Without mentioning the religious dissidents by name, the erstwhile American rabbi said agogue that he would do his "our hearts" bleed "with grief when we, your brothers and heirs tions" of the Jewish community, to a common tradition, cannot but that he was "not prepared to worship in your synagogues, canreplace the Torah by an um- not eat in your homes, and some-

sons and daughters, because laws which we recognize as divine and sacred have become meaningless to you, because what has united us for thousands of years now estranges us."

Addressing the congregation after the induction ceremony, Dr. Jakobovits told the congregation "do not ask me to make Judaism easier or cheaper." At the same time the Chief Rabbi asserted that "the most painful Jewish

alleviate the religious attrition Russian brethren."



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ewish Men In Vietnam Mark Passover

Following is the text of the Passover greeting to the American Jewish community from the Jewish chaplains in Vietnam — Ernest D. Lapp, David B. Saltzman and Alan M. Greenspan. The message, which was sent to the Commission on Jewish Chaplaincy of the National Jewish Welfare Board (JWB), memorializes those who have fallen, expresses hope for the speedy recovery of the wounded, and of

fers a prayer for peace. It also conveys deepest appreciation in the name of Jewish men in uni-form for religious and morale services provided them by Amer-ican Jewry through JWB,

NHA TRANG, Vietnam - Passover has traditionally been a time for reunion. At this time

by miles, occupations and events, normally gather for the retelling and re-enactment of the Passever message and story.

Here in Vietnam, many thousands of miles from our homes, yet still part of a family - a large family devoid of parents, wives, children, brothers and sisters - a family of men, separated through mission and necessity from dear ones back home and brought together by a common heritage. The men come from many different stations and assignments, and many brave harsh dangers in order to spend this time with their fellow Jews.

HERE IN VIETNAM, from the largest installation to the smallest outpost, Jewish military men will gather for the Seder to be counted as Jews and to recount the events that have brought us to this point. Men stationed in the northern part of the Republic of Vietnam will gather for Passover at Da Nang with Chaplain David B. Saltzman. The men from the central section will gather in Nha Trang with Chap-lain Ernest D. Lapp, and from

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of year Jewish families separated the southern section at the chapel center in Saigon. At these locations complete sedarim will be held at which the message of the Exodus, of the Jew's fight for freedom, will be especially poignant to those attending these observances.

We, the Jewish Chaplains stationed in Vietnam, extend to you, the American Jewish community,

cur sincerest wishes and prayers for Passover 1967. Through your generosity, Kosher l'Pesah foods will be available to men attending the central sedarim as well as to those men who find themselves far from major installations and involved in tasks of utmost importance in the field. Supplies of literature, Haggadot, (Continued on Next Page)

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Chaplains Pray For Recovery

(Continued from Preceding Page) chicken dinners, mezuzot and other specific Jewish supplies, which have been sent through your generosity, will allow our men to have a rich and meaningful Pass-

important, but the support and encouragement that they represent to us in our time of separation and need are a major factor in the continuing high morale of the men involved in this daily

Again and again, as we chaplains travel throughout Vietnam, to installations large and small, combat and non - combat units, we witness joy and pride that are inspired by your thoughtfulness. When a man who has spent two months in the field receives a Chanukah gift package; when man with massive wounds receives a mezuzah before he is medi - vacted; when young ladies take the time to write to young Jewish men; or when men come together in fellowship for Passover; we thank those fellow Jews back home in the United States who have made the life of a fighting man a little more meaning-

We take pride in the support and encouragement we receive from you, the American Jewish community, through the National Jewish Welfare Board, and feel a great pride in the reputation American Jewry has achieved with the men in our Armed Forces.

THE PASSOVER Haggadah calls on us to heed the injunction, "All who are hungry, come join in our celebration." It reminds us not to be satisfied with our portion in life, if any man is in want. We announce proudly, "All who are in need, come celebrate the Passover, the Festival of Freedom, with us."

This lesson is exemplified in our history, which calls on every Jew to look to our heritage as an example of how men striving for freedom, with God's blessing, found a culture based on respect for the individual, the importance of the family and communi-ty, society based on Law, and the obligation for man to work for the relief and help of his fellow man. "This year we are enslaved, may next year find all men free."

We, the Jewish chaplains in Vietnam, join with you in a special prayer for peace in this war - torn land that has labored against oppression so long and so valiantly.

WE PRAY THAT THE Almighty will bring close to his side all those who have fallen for the hope and ideal that their

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faith and country represent. We ask His tender mercy and a speedy recovery to all those who are sick, wounded and in pain.

As Passover 1967 approaches, we have much to be thankful for We look to the future with great hope and conviction. In the year to come, we will strive to maintain the high morale and purpose that we have had in the past. We look to you, American Jewry and the National Jewish

Welfare Board, for the support that only those back home can

With this continued backing we will be able to minister to the spiritual needs of our men and women. With God's help, may next year's Passover celebration find all our men in Vietnam safely at home with their loved ones.

Chaplain Ernest D. Lapp Chaplain Alan M. Greenspan Chaplain David B. Saltzman

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By M. BERNARD RESNIKOFF work, is the executive director of the Jerusalem YM-YWHA whose new building is now nearing com-pletion as a project of the World

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Federation of YM and YWHAs, whose American member is the National Jewish Welfare Board. That's the trouble with great

truths. You can't let them stand around without doing something about them. If you don't watch out, they tumble, in the minds of the people, into flat slogans. Worse yet, faster than you can say Jacob Robinson, they may sink even lower and become platitudes - which everybody knows are weary and stale and, so, unprofitable.

For example. Here in Israel anybody with a tongue, audience and microphone orates about Israel's being a spiritual center for the world Jewish community. Now that's a slogan. It should be a great truth. It could be a great truth. It will be - but not yet.

ISRAEL IS TOO YOUNG, too small, too poor. The Jewish people, having survived the holocaust, first have to learn to survive the giddy experience of running a state. Urgent problems queue up bursting to be solved. The people first have to come to terms with their brothers

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across the oceans and their cousins across the borders. The country's policy of citizenship intake -without the blessings of a Walters - McCarran Act - begets problems of citizen output.

The country has the burden of a cruel peace on its shoulders, a recession on its hands and untamed dust at its feet. Rooted in

different cultures, the people, while linked by a common tradition, are strangers to each other. But the slogan will yet be a great truth. Just give them time and an organized way to house and feed it - like a social institution maybe.

Let's take another slogan clos-(Continued on Next Page)

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Jerusalem

(Continued from Preceding Page) er to, I was about to say, home but I really mean America and in a "gut" kind of way Israel is home too. They keep saying that Israel and America should be a two-way street, bridge, road. But they don't say clearly enough what America can do for Israel.

Oh, I'm not talking about aliyah because I'm thinking of what American Jews can do even without depleting their number. Nor will I talk about money. Now lem YMHA comes in. money is fine. It does a lot for this country and maybe it does a minute, there is a curious

a lot for the giver as well. In fact, some wag smirked that the root of Israel's money is the eagle. But - somehow just giving money and nothing else may be all right but it's not altogether satisfying - like kissing your bride through a veil. No, the thing has to be puzzled out before the slogan grows and grows into a great truth. Just give them time and an organized way to house and feed it - like a social institution, maybe.

THAT'S WHERE the Jerusa-

To do some fancy footwork for

statement in the Taimud (Pesahim 87b) that goes like this: "R. Oshaia said, 'the Holy One, recorded, is a breath-taking and blessed be He, showed righteousness (mercy) unto Israel by scattering them among the nations." A whip of a young scholar explained it by saying that this way Jews all over the world were able to learn skills, ideas, techniques, professions and knowledge from the different civilizations and countries of which they were part. Then, with Israel reestablished, they could quickly pour into this country the hoarded wisdom of centuries. (Aside: maybe this explains the whole of the difference betwee Israel and her stay-put neighbors.) Anyway, this is what the young man said.

And that's just the point. American Jews can give to Israel their history of goals, objectives and methods as well as the institutions created to bring them to life. There are lots of them.

TAKE THE Jewish Community Center movement in the United States.

The four hundred-odd Jewish Community Centers, made interdependent by their national association, JWB, serving millions of Jews, have built up an ocean of skill and knowledge on how to help people grow in programs of recreation and informal education. And we went through a lot.

The 1854 program director of the Baltimore YMHA would be astonished at what he would see today. This year's crop of graduate social group workers would be hard put to see the connection between today's Center program and that of a century agobut connection there is. All this

Passover Wishes

ART'S ENGLISH

knowledge, compacted, refined, sieved, baled, judged, tested and contribution from enduring America to Israel. The contribution even comes gift wrapped with blue-and-white ribbons in the form of the Jerusalem YMHA -the social institution that will nurse a slogan into a great truth.

That's why American Jews who dared to start this project dare not leave it unfinished - to launch a brave nev program in a brave new world.

PUT ANOTHER way (although the first couldn't have been that bad), the guy, ready to memorialize a worthy name or to perpetuate his own, who makes a contribution to the Jerusalem YMHA through the World Federation of YMHAs (tax deductible yet) is really making two contributions in one shot. First, he is

sending over money. Second, he is sending over an American institution that will enlarge what America is doing for Israel. Any way you look at it, that's two gifts in one.

To those of you who don't know too much about the Jewish Community Center movement, let me write out a scorecard of the specific contents that we're shipping to Israel in this loving gift. To some of us who have kicked around a bit, they may be old hat but, believe me, it's new stuff to Israel and Israel could use it. For instance:

-When children are helped to make their own program choices, they are being helped to make later choices as citizens in a de-

-For the country's future, there must be a place serving (Continued on Page Twelve)

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Passover Salutations to Our Many Friends

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ews of Jerba

One day last December, there alighted in the courtyard of the ORT school for boys in Tunis, a tall patriarchial figure, wrapped in an encompassing white djellaba, his head topped by a fez. The Grand Rabbi of Jerba, for all the world looking like a biblical apparition, had come to visit "his children" and to see for himself whether being at the school impaired their traditional

His coming had been heralded by the enrollment of a dozen youngsters from among the rabbi's congregants, the first time Jerba had consented to expose its youth to the winds of change.

Jerba is an island oasis, a short ferry - ride off the south Tunisian coast. To this day, the social life of women centers around the water wells, where they come several times each jars slung over their shoulders, gira and Hara Kabira. About

to millstones, grind the flour for flat cakes that are baked on open - air stone ovens.

NO ONE KNOWS how long Jews have lived on Jerba. Homer told how, when intrepid Ulysses was shipwrecked there, his men fell under the influence of the lotus leaf, an influence so soothing, they refused to leave. Local tradition has it that a shipload of Jews escaped across the Mediterranean after the fall of the Second Temple, with a the millenial old community of gate taken from the Temple. Upon arriving at Jerba, they built their synagogue upon this gate. There is historic evidence of Jewish settlement in the 10th century, and in 1163, Maimonides wrote a description of the community while living there.

Some 2,000 Jews inhabit two day, their apexed brown - clay hamlets on the island, Hara Sa-

to replenish the household sup- 1,500 others emigrated in recent ply and to chatter. Flocks of years. Jews are the traditional sheep graze under the date silversmiths of Jerba, and their palms, while camels, tethered work is highly prized. Some are blacksmiths, and others own stalls in the local souk, or market place.

These are the age - old occupations of Jerba's Jews, including the fathers of the 12 newly enrolled students at the Tunis ORT School. One youngster reports his parent's livelihood, as crafting the silver plates and other adornments for torah scrolls, another's father sells mezuzahs in the souk

THESE YOUNG MEN see no future for themselves in such Silver has become "metiers." scarce, and goods for the souk merchants are increasingly hard to come by. The greater impact is that modernity has knocked at the gates of Jerba, and their eyes have been opened to the great world beyond its ancient ways.

Four years ago, the electric power lines reached Jerba. New hotels are attracting ever larger numbers of tourists, who bring with them the sense of other, better prospects elsewhere, and leave in their wake shock waves of discontent among the youths, and resistance from their elders.

Until a few months ago, a kind of generational impasse gripped fathers and sons. A few determined young men became rebels, and moved out on their own. Earlier this year, the elders made the fateful decisions to test the outer world by sending a small group, ages between 13 and 15, to the ORT school.

SEVERAL COULD not speak French, and spent the summer in a language preparatory course organized by the school. All were housed with Jewish families in Tunis and given monthly stipends by JDC. They take their meals at the school.

To the community back home, it was a doubtful experiment. In December, the Grand Rabbi came to see for himself. He examined everything, especially the kashrut practiced in the kitchen. He spoke with "his children" and with the teachers of Hebrew.

The Grand Rabbi acknowledged his original skepticism that any good could come from this "foreign" school and sur-prise at the "happy discovery" of what he found.

This is the answer we have been looking for, he declared. The new economic trends that have come to Jerba threaten our old way of life. You have given us the solution we need for our young men. More young men would be coming to the school from the Isle of the Lotus Eaters, he promised, beginning with

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251-1255 Indpls., Ind. 46220 preparatory course to qualify them for admission in the fall. In the Hara Sagira of Jerba

67 of them this March for a stands the fabled Ghriba synagogue, in whose crypt lies the dejet, the presumed gate of the (Continued on Next Page)

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Shlomit and her daughter found Carmi when they arrived at noontime, together with the other wives, bring-

2 Shortridge Pupils Win Jerusalem Feibleman Scholarships

Memorial Fund of B'nai B'rith also a pupil at Shortridge. Lodge 58 has awarded \$350 scholschool students.

The stipends, which are to be at Indiana University, were awarded to Lynn Ann McDowell, ing food to their husbands. 4143 Central Avenue, a pupil at

The scholarship fund commit- Shortridge High School and to tee of the Isadore Feibleman Marvin Sacks, 4164 Broadway,

Miss McDowell, daughter of arships to two Indianapolis high Mr. and Mrs. Thomas McDowell, intends to pursue a career in teaching and Sacks, son of used for the 1967-68 school year Mr. and Mrs. Sol Sacks, a career in journalism.

The Isadore Feibleman Memorial Fund was set up a number of years ago to provide money for the making of annual awards to two leading citizens of Indianapolis, Indiana, one man and one woman, for outstanding service in the field of community relations and services. Said fund was also set up to provide money for one or more scholarships to be given to persons who live in Indianapolis, and vicinity who are going into or are attending Indiana University. All awards are made without regard to race, religion or creed. The scholarship awards are based upon scholastic standing, character, leadership, financial need and general suitability. The Memorial Fund was set up in honor of Isadore Feibleman, deceased, who was a past president of B'nai B'rith Indianapolis Lodge 58, a prominent attorney in Indianapolis, and a person very active in the Jewish community and the general community of

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Indianapolis. **Envoy Sees** Possible Accord

United Nations, N.Y. (WNS)-Michael S. Comay, outgoing Israeli Ambassador to the United Nations, declared here at a farewell luncheon in his honor that he hoped it may be possible one day for his successors to meet with an Arab here.

With The Arabs

Declaring that such a meeting would be beneficial, Ambassador Comay, who is returning to the Foreign Ministry in Jerusalem at his own request, told a gathering of newsmen that 'accommodation between us and the Arab states is possible," edding that an Arab-Israeli war in the foreseeable future is possible, but not probable." He said he had found many compensa tions in serving his country in the U.N., but that one of his regrets was the fact that he had not once found it possible to meet with an Arab diplomat on an informal basis. The luncheon was sponsored by the United Nations Correspondents Association.

Passover Greetings

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as a common meeting place for all Jews - the Mapam and the Mizrachi, the Hasid and the Canaanite, the immigrant and the Sabra, the Bukharian and the South African, the rich and the

-Using up leisure time is not merely having a collection of experiences that happen to be available. When you stop to think about it, group activities, guided by people trained for the job, can lead to mental health and emotional well-being. Let's not kill time; let's fulfill it.

-People, properly organized, can summon up enough imagination, common sense and steam to do things by and for themselves. Not everything has to be done by the government or the Jewish Agency.

-Program gushes out from the lives of the members themselves. It's not something that gets set up on a Minister's calendar a year in advance.

-A moonlighting teacher in an arts and crafts shop with 50 kids can accomplish a great deal but other things happen when a specially trained person can give individual attention to a group of, say, twelve kids.

-The part the volunteer plays in an open society is, as de Toqueville taught us, crucial to that society's welfare.

That's not all; just a sample. Nothing profound here. Really, it's quite simple - simple enough to add up to a great truth.

Quaint

(Continued from Preceding Page) Second Temple, a talisman for Jew and Moslem. To this ancestral sanctuary, the Grand Rabbi repaired upon his return to Jerba, to make a benediction for the school. In doing so, he gave his blessing to a new era for the Jews of Jerba.

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Photo courtesy Israel Government Tourist Office

Tots Get First Taste Of Matzo

Passover is one Jewish holiday that is meaningful to almost even the least knowledgeable Jew. Here are three Israeli tots photographed while getting their first taste of matzo. While the

elder of the trio carefully examines the new food item, the youngest is introduced to it by his elder sister who is careful enough to break off a little

Chaplain Calls For Jewish Half-Way House

Reality Of Drug Addict

CHICAGO - A prison chaplain issued a plea to the Jewish community to admit the reality of hand to his rehabilitation.

Rabbi Ephraim H. Prombaum, coordinator of the Chicago Board of Rabbis Chaplaincy Service, called for the establishment of "half-way houses" where addicts can be "built up with encouragement and fellowship" if they are to overcome their dependency on

"THE JEWISH addict who wishes to return to society must now seek rehabilitation in non-Jewish agencies such as the Episcopalian St. Leonard's House," said Rabbi Prombaum,

The rabbi is in his eighth year of chaplainey at Cook County Jail and the Chicago House of Correction. He emphasized the there are also people who have that looks to narcotics for emo- learning and Jewish values - sources of rabbis, social workers President Mo tional anchorage. He adds that but these didn't stand up against and community councils to create while he is away at the conferthe spiritual resources of the ad- a peculiar weakness within a Jewish half-way house to pro- ence of hemispheric presidents poser of the "Exodus" score, dict are at low ebb.

Asked to compare his experiences with Rabbi Richard R. Schachet's (P-O, April 7), Rabbi the Jewish addict and to extend a Prombaum said the Jewish com- addiction. munity lacks objective information on the backgrounds of the user. He stressed, however, that the user was in need of support and that he was somewhat estranged from Jewish life.

> RABBI PROMBAUM agreed with Rabbi Schachet, who is associated with the Samaritan Halfway Society, Inc. in Jamaica, Long Island, that "it is highly likely that the user comes from a middle-class home - or better!"

"There are spoiled brats among them who come from homes in the finest residential areas. Their families let them live it up. But user is a "dependent personality" had a good exposure to Jewish

Rabbi Prombaum said there are no statistics available to measure the extent of Jewish

"THE JEWISH ADDICT both he and she - are real people. That ought to be enough to convince us of our obligations to those to whom we are morally bound to aid.

"There are girls who turn to prostitution so they can buy narcotics. There are men and women in jail for crimes com-mitted to buy narcotics." the rabbi added.

Rabbi Prombaum scored the attitude of refusing to believe that there are erring Jews. "Invariably, when I tell people that I serve as a prison chaplain, I am met with 'but there are few Jews in jail, aren't there?"

The rabbi says the community has the professional revide the rehabilitation of addicts. in Uruguay.

Leftist Trend In Community Is Ridiculed

(See Editorial In This Iss je)

DETROIT - The view that 'Nothing is more ridiculous and self-deluding" than the image of

> Jewish community going to left to cap-Jewish youth, was expressed

A leading Eastern rabbi, Arthur Hertzberg of Englewood, N.J., told an audience here that "Jews on the left are on the left because they want out," according to The Detroit Jewish News.

DECLARING THAT it's an old recurring theme, Rabbi Hertzberg stated that "Saul of Tarsus said, 'Our young people are hung up on Hellenism. . .let's find them where they are." He then added that Saul became the apostle Paul.

Continuing on this theme, Rabbi Hertzberg took issue with those Jewish leaders who have made public statements on Vietnam policy, and insisted "It's a personal thing." Anyone who thinks he can give a Jewish answer to this problem, he said, "is out of his cotton-picking

Rabbi Hertzberg, recalling his own youth in the 1930s when the popular initials were not CORE, but YCL - Young Communist League - "Vietnam is as much to them (young Jewish leftists) as the goyish country club is to Marjorie Morningstar."

EXPRESSING the need for Jewish distinctiveness, Rabbi Hertzberg pointed out that the first 25 centuries of Judaism "were based on the idea of separateness. . . Jewish modernity is dedicated to the destruction of that value." Judaism "survives where it is alien;" it dies where it tries to become a part of the

total, general community, he

"When Jews imagine," he went on, "that Judaism is within the world, they're kidding themselves. . .it is apart from the world. . . My problem within the Jewish community at this moment is to keep alive enough of the emotional concreteness of the distinctive Jewish tradition so it may act as the trunk" upon which Judaism can grow, he de-

Gloomy in his predictions for the future of American-brand Judaism, Dr. Hertzberg said, "the Jewish tradition will not be preserved by the overwhelming mass of the Jewish community, but by "the saving remnant. . . We must now negotiate the survival of Judaism in a truly modern world," he said.

PR. HERTZBERG, who was among the contributors to the Commentary magazine symposium on "The State of Jewish Belief," which sparked the Midrasha series here, asserted: "My answer to the state of Jewish belief. . . is more learning." The way to create a Jewish community, he said, is to return to "the source" - the Torah.

Dr. Hertzberg expanded on his call to Torah learning during the question-answer period and decried the fact that "there is today less kashrut, less daily prayer and more Hanuka. . . We can begin by discussing Torah in the hope that out of knowledge will come commitment."

The speaker emphasized that he sees no relationship between Judaism and the American environment, Jews, not Judaism, have to "speak to America," he said. . "I don't look to Judaism for a definition of what the university is, but what I do has to do with the fact that my feet are planted in tradition."

"THE WHOLE of the syndrome of Judaism with modernity is as phony as a nine dollar

JEW AMERICAN PRESIDENT FIRST BIBLICAL MUSICAL

Panama last week became the when first Vice-President Max Zvi Kolitz. Delville, a Jew, was named by acting president of the country plete negotiations within a few

Broadway's first Biblical mufirst American country to have sical comedy, "King Solomon a Jew as head of state — if and the Cobbler," will arrive in only for 15 days. This developed September, according to producer

Kolitz, co-producer of "The of Panama as Deputy," said he expects to com days to have Ernest Gold, comwrite the music for the play.

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LSD 'Trip' Blamed In Toronto Death

TORONTO - The death of a duct and it later was learned promising artistic career was cut short by a fatal fall following an LSD "trip" has upset the Toronto Jewish community.

The body of John Stern was found under the Bloor Street via-

Jewish youth leader whose that he had taken LSD that afternoon on an "experimental ba-

> Stern had been active in the Student Teacher's program -at Holy Blossom Temple and had won a regional prize in a Bible

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Reform Rabbi Deserts Pacifists, Backs LBJ

KANSAS CITY, Mo. - A for mer pacifist who said he gave up his pacifism with the "ugly advent of Adolph Hitler and the Nazi abomination," said that although he abhors war he must agree with our government's stand on Viet Nam.

Rabbi William B. Silverman of Congregation B'nai Jehudah, unlike the many Reform rabbis who have opposed our participation in Viet Nam, said we have no other choice.

In addition, he said in a sermon to his congregation that the clergy should and must become involved in this question, whether against our government policy or for it.

"THERE SHOULD be no neutrality on this or any other issue that affects the welfare of our nation and the survival of freedom and democracy for all nations," he said.

He said that while Judaism has ever been dedicated to the ideal of peace, it has never been a pacifist religion.

He said Judaism emerged at a period of history when warfare was generally recognized as a

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man, so the protection of one's nation against violence constitutes a positive duty, he said. When the life of a nation is threatened, it becomes the duty of its sons to take up arms in defense.

"If a rabbi is opposed to war in Viet Nam or anywhere else, let him oppose it with his whole being - but oppose it in the name of his conscience and not in the name of Judaism," he said.

"Must we wait until we are subjugated by fascist or communist dictatorships before remembering and taking action to prevent man's exploitation of his fellow man?" he asked.

RABBI SILVERMAN defended the Orthodox Chaplain who challenged Pvt. Robert Levy for basing his objection to serving in Viet Nam on the values of his Judaism. At the same time he criticized Rabbi Jacob J. Weinstein for the same reason.

"When Levy was detained in the mental ward at Madigan General Hospital, Tacoma, Wash.," he said, "the army reported that Chaplain Martin Fiensod, an Orthodox rabbi, had visited Levy in an attempt to convince him that his conscientious objection had no basis in Jewish religious law. This was the point when Rabbi Jacob Weinstein, president of the Reform Central Conference of American Rabbis, and other prominent Reform rabbis, differed with Chaplain Fiensod and declared that Judaism and Jewish religious law gave Levy every basis for refusing to serve in the army even as a medical technician. Who was right? I believe the Orthodox Jewish chaplain was right, and not the president of my Rabbinical confer-

(Continued on Next Page)

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Reform Rabbi Deserts Pacifists, Backs LBJ

(Continued from Preceding Pg.) ence, and let me tell you why — then judge for yourself."

Later, he made it clear that he was not criticizing Pvt. Levy.

"I HAVE NO RESPECT for the pacifists who scorn their government by giving blood to the enemy in Viet Cong when American boys are dying. I look with contempt upon the defiant sabotaging of the military, the sneering and jeering at draftees, shouting obscenities at General Hershey and heckling, cursing, mocking the Vice President of the United States, Hubert Humphrey. Freedom of speech? Only for what they want to hear! Only for themselves?

While I don't agree with him, I respect Robert Levy, a man of conviction; no crackpot or psycho — a man who is willing to die for his convictions — but I don't respect, in fact, it makes me a little bit ill when I hear some of my fellow Jews condemning him, saying, "My God, a Jew against war? A Jew defying our government? What will the Christians think of us?"

Meanwhile sharp division of Jewish opinion — like that of the public at large — over the war in Viet Nam, was reflected in a plea by Rabbi Arthur J. Lelyveld, president of the American Jewish Congress that the U.S. Government halt its bombing of North Viet Nam, and in a contrasting statement by Malcolm A. Tarlov, commander of the Jewish War Veterans of the U.S., which strongly defended U.S. military policy.

RABBI LELYVELD told a session here of the American Jewish Congress women's division

STAGE PLAY . NEW YORK





convention that both sides of the war have a "common obligation to stop the killing and wanton destruction." Conceding the "disrespect for life" and "cruel violence" of the Viet Cong, the AJ-Congress leader also condemned "our own country's atrocities" and added that "we do not extenuate our own sins by pointing to the sins of others."

The war, Rabbi Lelyveld said, is considered by the AJCongress to be a "Jewish issue," and he added: "We are proud to be the cutting edge of every forward movement of self-respecting Jews who take both their identity and their covenant role seriously. . . Everything in our tradition prompts me to believe that there are times when silence is immoral."

IN A CONTRASTING Jewish vention in View attitude toward the war, JWV constration was Commander Tarlov took Dr. Marwing students.

tin Luther King to task for asserting recently that Negro youth and their white allies should register as "conscientious objectors" to a war he had described as "unjust" and an economic obstacle to the domestic antipoverty program.

Mr. Tarlov assailed the Negro leader for comparing the use of new weapons in Viet Nam to Nazi torture methods and experiments in concentration camps While conceding Dr. King's right to dissent, he said his statement had revealed "an ignorance of the facts."

In Jerusalem pickets stood in groups of three for several hours in front of the United States Consulate-General here while 100 demonstrators gathered in Independence Park, across the street, to protest American intervention in Viet Nam. The demenstration was organized by leftwing students.



vention in Viet Nam. The demenstration was organized by left-

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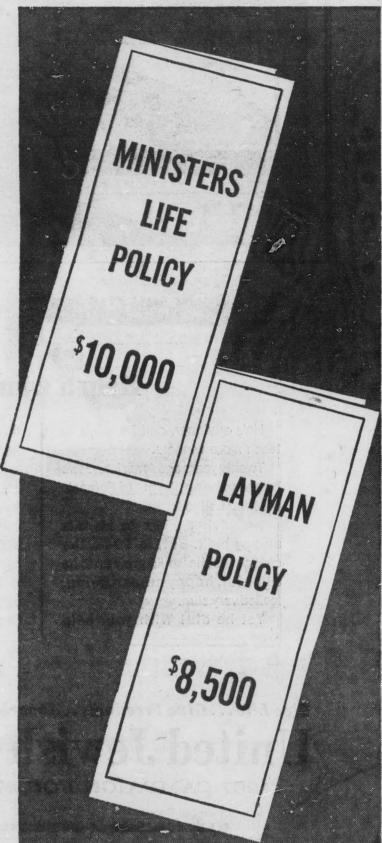
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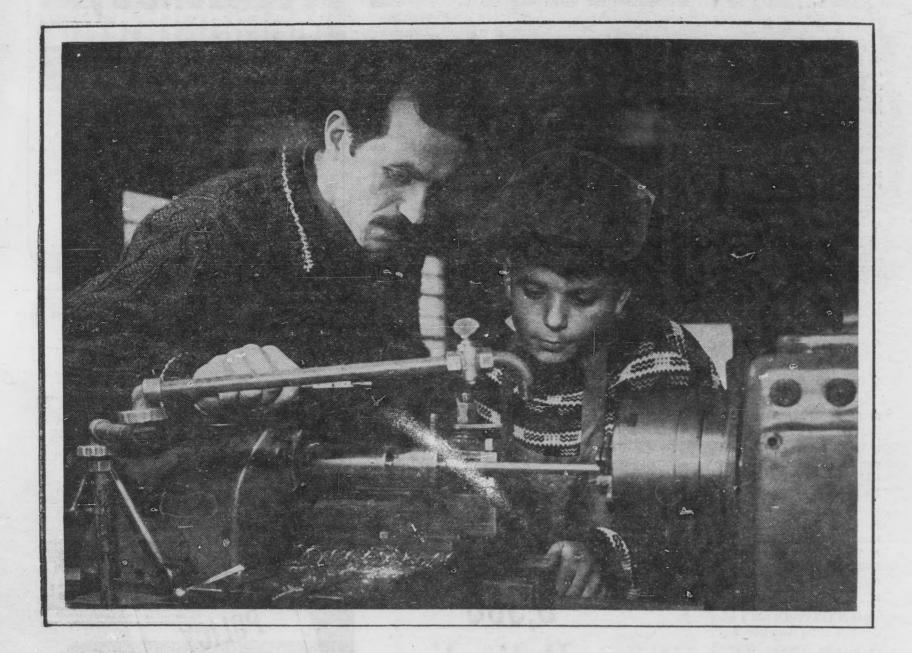
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know, this organization is dedicated to the perpetuation Jewish

tradition, es-Sarah pecially through the home. The good ladies have many projects. Among them are educational and religious programs, and publications of various kinds for children, for homemakers and for students. We are happy to be able to share the Pascover reci-

PASSOVER APPLE SNOW DESSERT (thanks to Mrs. Baruch I.

1 cup applesauce (grated raw apples or berries may be substituted)

1 tblsp. lemon juice 2 egg whites pinch of salt

honey or sugar to taste slivered almonds

Combine honey or sugar with applesauce and sweeten to taste. Beat egg whites with salt until stiff. Fold in applesauce mixture. Serve in dessert dish and sprinkle almonds on top.

Serves 2 or 3.

SWEET POTATO PUDDING

(thanks to Mrs. Joseph Rubenstein, W. Hartford, Conn.)

6 sweet potatoes 3 eggs, separated

1/2 cup brown sugar

1 tsp. salt

grated rind and juice 1/2 orange

1/2 cup chopped pecans (optional)

Pare and grate the sweet potatoes. Add beaten egg yolks. Blend in sugar, salt, orange juice and rind. Beat the egg whites until stiff and fold in gently. If desired, add chopped pecans. Turn into greased custard cups, muffin tins or large pudding dish. Bake 40 minutes at 350 degrees.

Serves 8 to 10.

FISH DINNER FOR PASSOVER

(thanks to Mrs. Ephraim Berman, Youngstown, O.)

whole whitefish or pickerel

1 cup diced carrots

1 cup diced potatoes 1 cup diced turnip

1 cup diced onions 1 cup sliced celery

1 cup shredded cabbage

1 cup whole canned tomatoes oil

butter

salt and pepper to taste paprika

Cover the bottom of a baking pan with oil. Heat in the oven. Then place whole fish in baking dish. Cover with vegetables. Season with salt and pepper to taste. Sprinkle with paprika. Dot with butter. Bake in 350 degree oven until vegetables are tender. Baste as needed.

Serves 4 to 6.

BORSCHT

WITH POTATO DUMPLINGS (thanks to Mrs. Rubinstein)

1 large potato

2 tblsps. butter

½ tsp. salt

1/8 tsp. pepper

1/2 cup matzo meal 1 tsp. grated onion

1 jar commercial borscht

Boil the potato in its skin. Re-

PASSOVER CHEESE BLINTZES (thanks to Mrs. Milton, Perry,

Philadelphia) 34 cup matzo cake meal

3 eggs

minutes at 325 degrees.

Serves 12 to 14.

hot. Makes 10 dumplings.

1 pound matzo farfel

3 tblsps. oil

2 tsps. salt

1/4 tsp. pepper

6 eggs, separated

MUSHROOM PUDDING

Scarsdale, N. Y.)

1 cup finely chopped onions

1 cup finely chopped celery ½ pound mushrooms, sliced

Place farfel in a sieve and

pour water over it. Squeeze dry

at once. Farfel should be semi-

crisp. Braise onions, celery and

mushrooms in oil for 5 minutes.

Add to farfel. Beat egg yolks

slightly and add along with salt

and pepper. Beat egg whites stiff

but not dry and fold into the

mixture. Bake in a greased 2

quart rectangular pan 40 to 45

½ tsp. salt water (approx. 11/2 cups)

Filling:

1 egg 1 pound cottage cheese

1 tblsp. sour cream

move peel, and mash. Beat in butter (note from Sarah: If you Beat eggs and add salt. Beat wish a parve dish, use Pesachdik in cake meal and water altershortening), salt, pepper, egg and nately until batter is ready. matzo meal. Shape into 1 inch Place 3 tablespoonfuls of batter balls. Drop into boiling salted in a hot, greased frying pan, water and boil for 20 minutes. spreading as thin as possible. Add grated onion to borschi in Brown on one side, then turn out onto a towel with the browned a saucepan. Bring to a boil. Pour into serving plates. Add side up. Cool, then spread with cooked potato dumplings. Serve filling. Fold like regular blintzes, tucking sides in and rolling up. Fry filled blintzes on both sides (thanks to Mrs. Sol Henkind, or bake in oven. Serve with sour

Makes 6 blintzes.

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Pincus In Hot Water On Jews Leaving Russia

mat chastised Arye Pincus, seeking to avert Russian reaction to a statement published in The Toronto Star to the effect that Russia was permitting Jews to emigrate to Israel.

Pincus, chairman of the Jewish Agency, the executive arm of the World Zionist Organization, announced to the founding convention of the Federated Zionist Organization of Canada that the Soviet Union "had now opened its doors to allow some Jews to emigrate to Israel." He told the 700 delegates that this was off-the-record information. The following day, the announcement was printed in the Toronto

THE STAR ALSO reported Pincus as declaring that "Israel fears that, if widespread publicity is given to the Soviet action, the Arab states will put pressure on the Soviet Union to halt the immigration."

The Israel diplomat, told the

TORONTO - An Israeli diplo- Ottowa correspondent for the Canadian Jewish News that the statement had no basis whatsoever. This same spokesman added that he does not doubt the correct reporting in the Star; however there must be some misunderstanding somewhere.

> HE ADDED that The Soviet Union does not classify by nationality those whom it allows to leave the country. In fact, in recent months many Soviet citizens were permitted to emigrate if they wished to join their families. Among them were Russians, Lithuanians, Ukranians and Jews. (In Russia the Jews are classified as a nationality.) Some came to Canada, some joined their families in other countries including Israel.

The same source indicated his surprise that Pincus should have made such a statement before 700 people, asking them to keep this "information" off-the-

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American Red Mogen David (Supporting Israel's Red Cross) 50 W. 57th St. NYC 19, PL 7-1627.

Anti-Defamation League of B.B. 315 Lexington Ave., N.Y. 16 Farband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300

The Jewish Agency for Israel Herzl Institute Zionist Archives Library Plaza 2-0600

Jewish National Fund 42 E. 69th St. NYC 21, TR 9-9300

Ave. South OR 3-0680 Lubavitcher Hdqts. and Merkos Lin-

yanei Chinuch 770 Eastern Parkway Brooklyn, 13 N.Y. HY 3-9250 National Community Relations Advi-scry Council, 55 W. 42nd St. NYC 36, LO 4-3450

Poale Agudath Israel of America 147 W. 42 St., NYC 36, BR 9-0816 Religious Zionists of America (Mizrachi Hapoel Hamizrachi) 200 Park Ave. South, N.Y.C., 3, Or 3-8100

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To The Center Of The Stage

The matter of what to do to avert losing Jewish youth seems finally to be gaining the center of the stage, and this of course is the prior requirement before a resolution to the problem is possible.

In Atlanta (P-O, April 14), Mrs. Joseph Willen, retiring president of the National Council of Jewish Women, told the biennial conference of her organization that we risk losing our Jewish children unless we intensify our fight in behalf of the American Negro's struggle for racial justice and economic security.

In Detroit last week, Rabbi Arthur Hertzberg, almost as if in answer to Mrs. Willen, asserted that, "Nothing is more ridiculous and self-deluding than the image of an American Jewish community going to the social and political left to capture Jewish youth. . . Jews on the left are on the left because they want

And finally, the Council of Jewish Federations and Welfare Funds has voted to authorize a program for the Jews on the campus, which very clearly sets forth that it will seek to involve both students and faculty in federation activities.

From another approach, Rabbi Randall M. Falk, of Nashville, Tenn., recommends the employment of a full-time Jewish campus chaplain to serve the Jewish youth on the 14 college campuses in the area. He points out that he had originally "hoped that a Hillel counsellorship would be the answer. Most of us are now convinced that for a variety of reasons, the Hillel approach has not begun to come to grips with the problems and the needs of the Jewish student. Unfortunate as it may be, it is becoming increasingly clear that the concept of religious orientation on the college campuses through the various denominational foundations has lost most of whatever effectiveness this approach may once have had."

In Denver, the Sisterhoods of two Reform temples united to hold a college mixer, which it described as a "smash hit," and which drew 400 enthusiastic college students from the Denver area. The two temples after studying the responses to a random questionnaire, held a second such mixer last Saturday night. No doubt it too was a great success.

Rabbi Hertzberg does not need us to explain his views, but it would seem that he is not specifically opposing Jewish participation in civil rights movements, but objecting to the contention that this and nothing else is enough to insure Jewish conitnuity.

For our part we welcome the discussion. We need more of it. The issue must be faced frontally, and although Rabbi Falk's suggestion and the college mixer By RABBI MAURICE DAVIS in Denver may be all to the good, we should understand the difference between a new approach and a substantive proposal which gets to the heart of the

We would not want to discourage Rabbi Falk's suggestion. It should be experimented with. Yet he should know that in some institutions - Columbia University as for instance — it has been tried and even antedated Hillel, yet with hardly any more suc-

There is no more serious problem facing us than how to retain the loyalty of our youth.

Yet the Jewish community still seems unwilling to try to understand its young people. At various conventions, a session is devoted to hearing addresses from young people, and the speeches make the pages of the Jewish press (which our young people do not read), but that is hardly the way to tackle a situation which requires our best thinking, and will be years in the

Even if every Jewish convention for the next year devoted itself only to discussions of this one subject, we doubt that this would be more than a minor palliative.

Usually young people also are invited to participate in the programs. They are leaders in youth movements or rabbinical students, and their remarks indicate that they are committed to the Jewish community. It is rare when the alienated Jew on the campus is invited to present his outlook, yet this would provide us with many more insights.

But we are certain that there are answers. There are enough Jews on faculties and as either Hillel Directors or as occupants of Chairs of Jewish Studies, so that two or three days of intense consultation with them would give us knowledge of the true scope of

EDITOR'S CHAIR

We reported the abortive effort of Dr. Abraham Joshua Heschel to enlist Jewish names to sponsor a Jewish declaration on Vietnam with an advertisement in The New York Times. We were asked to be one of the signers.

We refused, but then when it turned out that the effort had fallen through, we wrote Dr. Heschel that since it appeared that pressure from Jewish sources had been exerted to forestall such an advertisement, we wanted our name used if the effort should materialize.

Rabbi Heschel assured us that the matter had been dropped, and we so reported to you, because it was felt that such efforts would fragmentize the campaign to persuade the United States to alter its Vietnam policy. This seemed, if Dr. Heschel will forgive us, an evasion.

Now a Catholic Committee on Vietnam, headquartered at Fordham University, has become activated. The same objection of fragmentizing the effort on peace would certainly apply, yet the Catholics did not permit this to deter them. It should be noted, however, that the Catholic Committee on Vietnam, although it has been reported nationally in the press, addressed its message in the form of "An Open Letter On Vietnam to the Catholic Clergy and Laity of the United

This episode reminds us of the recommendation of Harry Golden, who is doing much better these days, thank you, that the Jews of America long before the historic Supreme Court decision on school desegregation, employ billboards to advise the nation of their backing for equality for the Negro. This opportunity has long since been lost, and the idea was too radical for the American Jewish community, but think of how the Jewish people of the United States might have won a place in history had there been this foresight and this courage.

The shortage of trained workers in the Jewish field, whether in social service, Hebrew education, Sunday school and nursery school, Jewish center staff, and so forth has been the bane of the Jewish community. And what's more, although this shortage has been bewailed up and down the community little if anything is being done to assuage it.

Comes two writers for The Chicago Jewish Post and Opinion with a bright idea, and already

a first step, and a successful one, has been taken What the future holds, no one can tell, but with Claire Aronson, our Chicago editorial writer, and Mrs. Rhoda Hauptman, our Chicago columnist, masterminding this effort, we know that every ounce of energy needed will be expended, and the chances for success are much better than even.

The idea was a method to enlist Jewish women who are either fully or partially trained in these various fields, explain to them the needs, provide additional instruction where that is needed, and use this as a manpower pool to fill the vacancies. Simple, isn't it.

Consequently with the blessing of the various Jewish agencies of Chicago, and under the auspices of Women for The College of Jewish Studies, of which Mrs. Aronson is president, over 100 women attracted by the idea of service to the community met for an all-day conference-assembly last Wednesday. They heard experts in the various fields explain where they could serve, what training was required, and what the emoluments were.

As Mrs. Aronson wrote in The Chicago P-O of March 24: "What better sources for human resources can there be than women who keenly feel a desire to serve their people, who want to make their own lives more meaningful and productive, who may already be partially or fully trained for this kind of work and who need only to have the right doors open to them?'

Of those who attended, five immediately signed up for courses at the College of Jewish Studies that will lead to a degree qualifying them as Hebrew teachers, nine expressed the desire to work in the Jewish Center field, several were interested in teaching in Jewish nursery schools, a few were attracted to the new program of the Tikvah School for Perceptually Handicapped Children, and others showed interest in public relations and fund raising, while a few inclined towards the Jewish camp field.

In all fully one-fourth of those attending took action right then and there to prepare themselves to fill positions, whether almost immediately or as in the case of some, after short or more protracted study and guidance. Many of the others, after longer consideration, will respond also, it

Much work remains to be done, but what has been achieved may be the breakthrough that is

generations.

Why The Rabbi Loves Everything About Pesach

Pesach is almost here, and there is no holiday in Judaism which I anticipate more eager-



ly. I love very thing about it; its wondrous message of life and hope and freedom, its promise of a better tomorrow and a

Davis better world Pesach is our own peculiar brand of spring fever on its most exalted level.

It is the time of year we sit down at our feast with family and fine food, with wine and with laughter, in order to tell and to retell the story of our slavery, and the story of our freedom. And yet, no matter how specific we become, the story demands of us that we think beyond ourselves.

We are reminded that we know - or ought to know - the heart of the slave, for that was once

our lot in life. If we lose the sensititivity we lose everything. And if we rejoice in our freedom alone, we abdicate our very right

to the seder and its story. That is what a great many Jews this year - and I hope you will be among them -- will add one prayer to the Haggadah. It is called the "Matzah of Hope" and it is dedicated to the three million Jews of Russia for whom slavery is still their lot.

This is the matzoh of hope.

"This matzoh, which we set aside as a symbol of hope for the 3 million Jews of the Soviet Union, reminds us of the indestructible link that exists between

"As we observe this festival of freedom, we know that Soviet Jews are not free to learn of their Jewish past, to hand it down to their children. They cannot teach their children to be teachers, the rabbis of future

"They can only sit in silence and become invisible. We shall be their voice, and our voices shall be joined by thousands of men of conscience aroused by the wrongs suffered by Soviet Jews. Then shall they know that they have not been forgotten, and they that sit in darkness shail yet see a great light."

Dark Grey, But Not Black

ADL Sociologists Scout

NEW YORK - Two sociologists were sent to Wayne Township, N. J. as part of a University

of California study on anti-Semitism in America which is sponsored by the Anti-Defamation League. They came to the conclusion that the people there failed to recognize the presence of anti-Semitism and still fail to comprehend the meaning of what they did.

The citizens of Wayne Township attracted nationwide attention when they defeated at the polls two Jewish contenders for school board membership.

(Continued on Next Page)

the problem, and thus enable us better to deal with the situation.

Many surveys are being made — and we are all for them. The more knowledge, the better. Yet we are failing to secure facts in this matter of the young Jew. Isn't it about time that we faced the issue seriously. Who-will call together all who are involved in Jewish campus life for the kind of exploration we are proposing?

The 1500 American Farmers In Israel

By M. Z. FRANK

The odd fifteen hundred Americans in Israel engaged in farming (as of 1962) all live in rural or semi-rural settlements, but they do not all



sow, reap, tend the cattle or raise poultry. A fermer may be a town clerk in Ra'anana who owns some orange groves which yield a handsome profit, or a science teacher in kibbutz Afek, or the manager of a furniture factory in kibbutz Kfar Menahem, or the manager of a printing shop the moshay Herut Beth.

Frank IT IS NOT DIFFICULT to describe a kibbutz, in which everything is owned in common and the general meeting decides or authorizes a committee or a convener to decide who is to work at what job and who is to take a leave of absence or a vacation. It is less easy to describe the difference between a "moshav" and a private farm community.

The first known American private farmer since the end of World War I was Sam Friedlander. He was the leader of a whole group, only a fraction of which eventually carried out the original purpose of migrating from America to Israel and taking up farming.

There was a number of such groups in the 1920's and 1930's. Most members never made it at all. Many crossed the ocean both ways. Of those who stayed in the country, some left farming for the urban centres. Also, the character of many rural communities changed over the years.

Herut Beth is still mainly rural; Ra'anana is still partly rural; Herzliah, originally intended by its American founders to be a village settlement may still be more rustic in appearance than Greenwich Village — but not much more than Scarsdale or Teaneck. Urbanization is part of a process in every country and goes with industrialization. It cannot be entirely blamed on American influence.

SOME AMERICAN SETTLERS have been adamant in their rustication. These have been die hards, having run away from city life in America to find the ideal pastoral life in the land of their

fathers, they are determined to keep at least their own bucolic corners uncontaminated. Under the late Mayor Ostrovsky, an American, Ra'anana, despite its proximity to Tel Aviv, was for years kept from becoming a suburb of the metropolis. But time is catching up on Ra'anana as it has already on Petah-Tikvah which, from being the earliest modern Jewish farming settlement (founded 1878), has grown into a minor industrial centre.

The main street of Ra'anana is called Ahuza ("estate"), after the American organization which founded it. Ahuza Street has enough pavement to enable buses to travel_on it, but it does not look paved, because of the bare soil between the road and the houses and the unabashedly unpaved side streets.

AHUZA IS A VERY WIDE thoroughfare, but it is not a beautiful street. Nor is Ra'anana a beautiful town. It would appear that its American founders sought to re-create a Palestinian version of a small town in Eastern Europe from which most of them had once migrated to America. (I know some Ra'ananites who were born in Canada).

The day to day lives of its inhabitants has the charming simplicity and the fine virtues of the characters of "Fiddler on the Roof." The pace of life is slow. The notions are provincial.

The late Mr. Ostrovsky once complained in a private conversation about the erosion of old puritanism in that young men were too anxious to acquire and ride motorcycles (driving a car was beyond contemplation). Most houses look like some of the oldest structures one finds in the oldest parts of Tel Aviv or of the side streets of old Rehovot.

Not only has Petah Tikvah today much more modern buildings but even any kibbutz in the remotest part of the country — especially the part-American kibbutzim — can boast of more modern conveniences, better sanitation, better house plumbing and more pleasing-looking homes than this American town so near to Tel Aviv, situated as it is in the heart of the Coastal Plain, which is to Israel what the Eastern seaboard is to the United States.

Viewed from the Zionist notions of fifty years ago, Ra'anana deserves its name — "freshly green." Viewed by the average American or Israeli with modern notions, it deserves its name in a different sense.

AND YET, THERE IS something in the air of Ra'anana society that is American. That something is intangible. One has to know it to recognize it. Like in all Israeli settlements originally meant to be all-American, the Jews who came from the United States and Canada are in a minority in Ra'anana. That minority, even though it did not succeed — it did not even try — to introduce the comforts and the pace of America, has brought to Ra'anana American ideas and habits of tolerance and democracy.

A report by I. Metzker in the Jewish Daily Forward of Nov. 7, 1966, under the title, "A Village in Israel Where Americans Breed Turkeys" tells of Herut Beth, already mentioned above. The founder is Yaakov Berman, who migrated from Kishenev, Bessarabia, to America in 1913 and thence to Palestine — by stages.

"They began building in 1931. Mr. Berman was one of the Americans who first sent their children there in the 1930's. When World War II broke out, the parents were stuck in America. Some of them, including Berman, get to Israel after the war. . .

"Some ten years ago. . . they started breeding turkeys and they are now doing it on a very large scale. . .I saw numerous large snow white turkeys. . . of a breed imported from America. . . They also have orange groves of about a thousand dunams . . . several hundred dunams of other fruits. . . . vegetables . . . fish ponds. . .

"Mr. Berman showed me their school, their library, their community centre and. . finally, their printing shop, which employs 25 people and yields excellent profits. . At the shop I spoke to people from St. Louis, from Milwaukee and other cities

"Do you have room for more new people?"

I asked.

"There is still room' I was told. Several newly-arrived families had been settled with the assistance of loans from the local treasury."

Your Name

By NORBERT PEARLROTH

Dear Mr. Pearlroth: I would be interested in knowing the origin of our family name SPIERER. My grandfather came from Hungary. — Judith Spierer Ost, Brooklyn.



Spierer is an obsolescent German word referring to a lath or a pole. It is a nick-name applied to a tall, lanky person, known in colloquial English as a "bean pole." Your ancestor who appeared before an Austrian Name Giving Commission in 1789 must have looked the part and was given this surname by a member of the Commission who was a native of West Germany. I also suggest that your family originally resided in Galicia whence they migrated to Hungary after 1789.

Pearlroth Dear Mr. Pearlroth: Could you please tell me the origin of the name PRISAMT? My father-in-law came from Galicia. Yours truly — Anita Prisamt, Great Neck, N.Y.

Prisant — more correctly Brisant — refers to a worker in gold braid or lace trimming which in the 18th century was widely used on male garments. In 1789 when your surname first came into being, gold braid making was a flourishing. Jewish industry of which your ancestor was a member. It was especially the Polish nobility which still favored elaborate trimming of garments.

(Do you want to know what your name means? Send all queries to Mr. Pearlroth, National Jewish Post & Opinion, 79 Madison Ave., Suite 1505, New York, N.Y. 10016).

ADL Sociologists Scout

(Continued from Preceding Pg.)

IN AN ARTICLE appearing in the ADL Bulletin, sociologists Rodney Stark and Stephen Steinberg termed the actions of the Wayne residents as a form of dark gray anti-Semitism as opposed to the black prejudice of the classic variety of European anti-Semitism.

The people of Wayne agreed that anti-Semitism was hideous, but they simply could not identify anything anti-Semitic in the local controversy, the authors said.

Anti-Semitism never became the issue to the average Wayne voter. Instead, people could only see public figures and the press of the nation attacking a small town school board member, and interfering in a local election.

"And it was this that they denounced at the polls," they said.

Russia Holds Key As Syria Loses 6 Migs

JERUSALEM — The big news this week following Israel's response to repeated attacks from Syria which ended in cannon fire and aerial combat is Russia's silence.

Syria has long been playing brinkmanship with Israel, with repeated incursions by El Fatah maurauders, and this past week, fired continuously on Israeli farmers cultivating the demilitarized zone as they have done year after year.

But it was the veiled threat of Russia that seemed to warrant the extreme caution of the Israeli government.

In the engagement which made headlines as Israel's airmen downed 6 Syrian Migs, the difference was the pursue and destroy policy which seemed to have been adopted when two El Fatah guerillas from Jordan were killed across the border. The Israeli airforce flew to the environs of Damascus to down two of their prey. Three of the Migs fell in Jordan, and that country verified for the world the accuracy of the announcement by Israel Defense Department.

34-HOUR HORA

A possible world's record was set recently by a group of Birmingham (England) teenagers who danced a 34-hour marathon Hora in one of the city's squares.

Catholic Profs To Study Identity Of American Jew

NEW YORK — "The Making and Identity of the American Jew" will be explored by faculty members of nine Catholic colleges and seminaries, meeting next week under the auspices of the institutions and the Anti-Defamation League of B'nai B'rith.

The Judaeo-Catholic Faculty Institute, to be held April 16-18,

is the first to be staged since the release last month of the U.S. Catholic Bishops' Guidelines on Catholic-Jewish Relations.

Some 150 educators will attend the conference at the College of New Rochelle.

Dore Schary, national chairman of the Anti-Defamation League, will deliver the opening remarks.

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Synagogue & School management



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Church, Synagogue Ownership of Property

By MYRON SCHOEN

Have you secured a copy of the April 1967 issue of "Playboy" magazine? If not, may I sug-



gest that you get a copy before they are all sold out.

Does sugges tion sound like I have been converted to the

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hedonis-Schoen tic philosophy of the magazine's publisher Hugh M. Hefner? Or, have I fallen for the titillating articles and colorful nudes (at my age) which abound in this magazine?

For the record anyway, I make the suggestion because I want to read an article by Bish-

board and guided tours)

op James Pike. It is one of three under the umbrella title of "How To Abolish The Personal Oneg Shabbat discussion on the Income Tax" and his contribution is headed "Tax Organized Religion."

BISHOP PIKE'S thesis is not a new one and there have been clergymen of stature who have spokes in the same vein. However, I was prompted to read it because of two events in one week that are, in my mind, directly connected. First, there was a front page story in the New York Times reporting that the Presiding Bishop of the Episcopal Church and the Board of Homeland Ministries of the United Church of Christ were withholding their proxies to challenge the Eastman Kodak Company's repudiation of a job-training program for Negroes.

The following day I attended

a Friday evening worship service which was followed by an rabbi's sermon and on churchstate separation. A man arose and began by saying that he was probably the only one under 25 years of age in the hall (he could have said 40 and been correct), and went on to remark that young people had lost faith in organized religion because it had become "big business" and ipso facto was cautious, conservative and upheld the status quo. He then alluded to Bishop James Pike's article in Playboy magazine. There was a titter from the audience when he sat down.

THE YOUNG MAN did not get a direct response because I doubt if anyone in the hall had read the article or was willing to admit publicly that he or she was a reader of Playboy. In addition, the point he raised hardly seemed relevant to the church - state issue in the New York State constitutional Convention - the topic of the sermon. However, after reading the Pike article plus the report in the Times. I find not only a degree of relevancy to the church - state issue but a cause for some serious consideration by all of us who are involved with the maintenance of religious institutions and their programs.

Bishop Pike's figures on the land and stock holdings of religious institutions are neither new nor startling to me. What is disturbing is that they are so vague and therefore can be utilized as ammunition to hurl at all religious institutions and en-

In the Pike article you get the impression that churches and

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synagogues have such vast stock holdings that they could control the policy of some of the major corporations in the American economy. Vast they probably are, but do they have the power imputed? Take the Eastman Kodak situation as an example. The church has 5,000 shares worth about \$750,000. "The move by the churches is largely of symbolic value, since Kodak's latest annual report lists 80,772,718 shares of stock," repports the New York Times. While it has been reported that religious institutions own control of business enterprises and there have been some instances that border on the scandalous in this connection, are there churches and synagogues that could control large corporations through their stock ownership?

BOOKS AND ARTICLES like Bishop Pike's will always leave a nagging doubt in the minds of people and therefore I am in favor of one of the Bishop's recommendations. It is time for churches, synagogues and other religious institutions to voluntarily issue annual statements on their holdings of corporate secur-

I think such public announce-

ment will have a two-fold benefit. If it is a myth that religious institutions are so wealthy and powerful, it will dispel that myth once and for all. In addition, it should give the membership of these institutions an opportunity to determine whether these investments are being utilized for improving the social and economic climate of our society.

Center Workers **Back Protest**

LOS ANGELES - The Spring Mobilization to End the War in Vietnam Sunday in San Francisco had the support of the Western States Chapter of the National Association of Jewish Center Workers. The group announced their support by means of an advertisement in the press.

RAMBAM STAMP

A stamp, commemorating Rambam, the famed Jewish philosopher of the Middle Ages who was born in Cordova in 1135 and died in Cairo in 1204, will be issued by the Spanish Post office.

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THE NAMES IN THE NEWS

102 Million To One Odds Are Beaten By 5 Couples

five Jewish lasses of New Orleans and the five males who squired of America. them on a picnic in 1915, none of them engaged, all married their dates, and all have celebrated their fiftieth wedding anniversaries. The New Orleans Times Picayune, which printed the picture of the five couples on the 1915 picnic and one showing them today, went to authorities to figure out the chances that involved the ten who on Fourth of July of that year, average age of 20, went on an outing. The couples are Sam Antin and Leah Pulitzer, Maurice Pailet and Pearl Mexic, Michel Caplan and Ida Mexic, Herbert Pailet and Jennie Fishbein, and Maurice Burnstein and Esther Pailet.

Reducing Vs Dietary Laws

A Reform rabbi who maintains kashrut is Arnold Jacob Wolf of Congregation Solel, Highland Park, Ill. Rabbi Wolf conceded that he maintained the dietary laws without "very much difficulty. Though egg rolls and bacon do not seem at all disgusting to me, neither do they seem absolutely necessary. I have learned to live without them. Continuing, he related in his bulletin, "Recently, however, I have tried to obey much harder dietary regulations: the kashrut of 2000 calories, the regiment of cholesterol and hydrogenation. Now that's another matter! It is much, much easier to give up ham than chocolate sundaes - at least for me."

Bringing Her Own Rooters

The outstanding senior of this year's graduating class at John Carroll University will be Esther Solomon, of Cleveland. A member of two honor societies, she was voted the honor this week, according to The Cleveland Jewish News. On hand to watch her receive the Commencement plaudits next month will be her three children and three grandchildren, and of course, her husband, Arthur.

The Battle For Partition

The feeling that he made some not insubstantial contribution to



the creation of the State of Israel was voiced by Judge Joseph M. Proskauer, former president of the American Jewish Committee, in an interview in London as he approached his 90th birthday. Through the intervention of President Truman, Mr. Proskauer told The Jewish Chronicle, he agreed to meet with Dr. Nahum Goldmann who sought to enlist his and his organization's assistance in the fight for partition of Palestine. He promised Dr. Goldmann he would help providing partition was the policy of the U.S. Gov-

ernment. After determining that it was in interviews with Secretary of War Patterson, and Secretary of State Dean Acheson, Judge Proskauer related that he swung the American Jewish Committee to advocating partition.

Publishing Notes

Simon Weisenthal's new book on his fantastic adventures in capturing Nazis in hiding called, "Murderers Among Us," published by McGraw Hill, netted him an advance of \$15,000 which served to see his daughter married and a new car in his temporary garage. . . for he's always on the go-go trail of a villain in hiding. . . Another book to be out in the fall is by Rabbi Herbert Tarr who made the Rabbi "in" in publishing circles when "The Conversion of Chaplain Cohen," which was turned down by several publishers because a "rabbi" wouldn't sell books, made it into the million plus and still selling category. The new one temporarily titled "For Heaven's Sake," is also a humorous tale about a rabbi and an Episcopalian minister. . . The story of the birth of a nation whose coming was foretold in centuries-old prophecies and whose birth was prayed for by countless generations of Jews will be told in "The Day Israel Was Born," by Bernard Postal and Henry W. Levy, to be published by Random House.

Useful Instrument

When Carl Alpert, former columnist for The P-O, who is executive vice president of the Technion, was giving Randolph Churchill the grand tour of the new Mount Carmel campus, he reminded the visitor that in 1955 he had laid the cornerstone for the Winston Churchill Auditorium, and wielded the gavel like a veteran. The son of the famous father told Alpert that he had not forgotten the occasion, and still treasured the engraved silver trowel he employed at that time. In fact, he still uses it, he confided, as a cheese slicer.

Coincidence

While the Jewish National Fund was honoring its former president Albert Schiff at its annual banquet, by coincidence the shoe industry was holding its annual convention on the floor below at

The odds against it were figured at 102,400,000 to one, yet the NY Hilton Hotel. Schiff formerly headed the Shoe Corporation

Benny-Fits



The world's greatest benefactor of symphony orchestras bar none is Jack Benny. the Jewish violinist who has been making a practice of performing free for sustaining unds of symphony orchestras for the past 11 years, added \$67,070 as violin soloist ast week for the Rhode Island Symphony. The performance in the Civic Auditorium before a turnaway crowd brought to \$4,264,236 ne amount Benny has raised through these Ben-

Boy Of The Year

Melvyn Raymond Halfon, 17-year-old Atlanta youth, has been chosen "Boy of the Year" for the Southern Region of the Boys' Clubs of America. A senior at Fulton High School, he combines scholarship with athletics, being both an honor student and a member of varsity baseball and track teams. He hopes to become an Air Force officer, and has been named as second alternate for an appointment to the Air Force Academy. . .

Elected

Mrs. Leonard Weiner, of Huntington Woods, Mich., was elected president of the National Council of Jewish Women at its biennial convention in Atlanta, succeeding Mrs. Joseph Willen.

With The Rabbis

Rabbi Martin Siegel, of Wheeling, W. Va., has been named spiritual leader of Temple Sinai, Lawrence, N.Y. Rabbi Abram Vossen Goodman, will become Rabbi Emeritus.

Sermon Of The Week

'The Man Who Couldn't Find The Synagogue," - Rabbi Herbert M. Baumgard, Temple Beth Am, Miami.

Allam D. Emil, who is completing his second year as campaign chairman of the Federation of Jewish Philanthropies of New York, has been selected to be the recipient of the Annual Gold Medal Award of the Society of Founders of the American Friends of the Hebrew University. . . David G. Baird, financier-philanthropist, was honored at the 18th anniversary dinner of Boys Town Jerusalem. . . Sam Brown, New Jersey Director of the American Jewish Congress, was elected U.S. alumni secretary of Jesus College, Oxford University, where he was a student during World War II.

Everyone Reads The Post And Opinion



Passover Dietetic Candy

For the first time, people on sugar and salt restricted diets can enjoy Kosher For Passover candy. Barton's is offering milk chocolate - flavored dietetic Passover bars in 25 cent and 45 cent sizes. These bars, which taste like the finest chocolate, have overcome the objection to dietetic candies being flat tasting.

A tasty and satisfying afterdinner treat, almond kugelhof coffee cake, is one of several new Kosher - For - Passover cakes being introduced by Barton's. It is a high, bobka-shaped cake, moist and spongy, made of matzo meal generously flavored with crushed almonds. It is packaged in an elegant gold gift box decorated with Passover sym-

Another new pastry in Barton's extremely diverse selection, ample for the most elaborate Passover table, is chocolate layer cake with fillings of fluffy mocha cream. The cake is covered with bittersweet chocolate, sprinkled with chopped pistachio nuts and gift boxed.

Other traditional Barton's Passover delicacies include chocolate matzos, chocolate after Seder mints. Passover cookies and petits fours, chocolate matzo balls, Barton's famous Bartonette miniature chocolate, and such happy novelty candies for children as a Passover surprise box, chocolate Seder symbols and chocolate Seder plates.

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000 profit has been distributed Aleichem, has brought in \$2,070,now is in its 134th week at the the backers for a 276 percent Majestic Theatre in New York. profit on their \$375,000 invest-The musical, based on the ment.

Jewish folk stories of Sholem 000, of which half has gone to



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Obituary

Max Freedman, Cleveland, Dies

CLEVELAND - Max Freedman, 79, founder of the Cook Coffee Company and head of a chain of 94 stores, died here last week.

He was the recipient last October of the American Jewish committees special award for distinguished service in the interest of human relations. He was a former national vice president of the organization.

Among his philanthropies was a \$1,250,000 donation last June to Mt. Sinai Hospital, of which he formerly was president.

Mr. Freedman also has been vice president of the American Jewish Committee.

Rabbi Harry Libber

BOSTON - Rabbi Harry M. Libber, 85, well known in greater Boston as a Talmudic scholar and teacher, died here last week. A former president of the Agudath ha-Shoctim of Boston and a founder of Cong, Ohel Jacob of East Boston, he was a former director of Cong. Bnai Moshe, a member of its school committee and teacher of the congregation's Talmud Class.

The Maimonides School established a scholarship in his honor on his 80th birthday.

M. Harry Ginsberg

VANCOUVER - M. Harry Ginsberg, 71, former president of the Beth Israel synagogue here and a national Jewish leader, died here recently. He was former president of the Pacific Northwest Region of United Synagogue of America and became a member of the organization's national council in 1962.

Mrs. L. J. Sneider

NEW YORK - Mrs. Leopold J. (Frances) Sneider, 71, active for many years in Jewish philanthropies, died here last week.

She had served as president of the women's division of the Society for the Advancement of Judaism, president of the women's committee of the Jewish Reconstructionist Foundation and member of the Metropolitan Planning Committee of the women's division of the United Jewish

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The Digest Of The Yiddish Press

One Eliminated Using Pseudonym

In the Day-Journal a weekly commentary on the news is anonymously written by a man

who calls himself A. Critic Many have suspected that the writer is the famed Dr. Samuel Margoshes, veteran journal-

Silver ist whose English column is on the front page of the paper every day and whose Yiddish articles often earich the rest of the paper.

Recently Dr. Margoshes was elected president of the Jewish Cultural Congress, stronghold of Yiddish literature. In paying tribute to Dr. Margoshes, A. Critic assures his readers that he is not Margoshes. He goes on to say what a fitting person Margoshes is to occupy this high honor. Now some people will suspect that A. Critic used to be Margoshes and is now someone else.

The Critic also praises a recent tribute to another Day Journal writer, Dr. Samuel Bikel, whose 70th birthday was the

Football Ass'n Votes Life Ban

TEL AVIV - The Israel athletic authorities, whose top soccer players have been raided by American and South African teams, has taken action to protect itself.

The Football Association has voted to impose a life ban on any Israeli soccer player who breaks its rules by leaving to play abroad. The action followed the departure (P-O, March 3) of David Prime and Shimon Cohen for Baltimore, where they were lured to perform on the local team.

Menahem Heller, chairman of the Association, accused the two men leaving Israel of giving into financial temptation. He said that "constant efforts on behalf of Prime and Cohen have been made in the past year by the Football Association and their clubs to arrange suitable work for them and to assure their fu-

is a volume of essays by a number of distinguished scholars and belletrists. Edited by Moshe Starkman, the Bikel book is called Ahteres Shlomo (The Glory of Shlomo) and is in two languages, Yiddish and Hebrew, in both of which Shlomo Bikel

Backed By The Pope

A wave of admiring wonder rippled through the pages of the Forward when Pope Paul leveled criticism against capitalism in his latest encyclical. For a long time the Laborite Forward has said these things and suddenly they are echoed in Catholic document. Mirabile visu!

Jewish Socialists were also excited when their periodical, "Vecker" ("Awaker") got a new manager, Henry Sabatka, general secretary of the Jewish Socialist Farband.

In a plea to Sabatka, Herman Morgenstern, of the Day-Journal, asks him to include in the magazine more practical information about Jewish trade union members. After all, he writes, the Vecker is a house organ for laboring people, but in the past it has become intoxicated by culture. OK, a little culture is OK, but what about covering a union meeting, giving retired workers some practical tips on life, profiling a couple of trade union leaders who have retired? Morgenstern begs Sabatka to keep the periodical from becoming too alienated from its readers, but instead letting it come to them and asking, in effect: "Can I be of help?"

Seven Words The Censor Cut

JERUSALEM - The deletion of seven words from 29 pages of the Hebrew Encyclopedia by the Israel censor has led to study of the action by the Knesset Foreign Affairs and Security Committee.

The chief editor, Prof. Yeshayahu Leibowitz, said the deletions from articles on David Ben Gurion and recent events of Israel's history were for political reasons.

However, Justice Minister Ya'acov Shimshon Shapiro said the deletions were made for security reasons.

Shapiro said it is no secret that Leibowitz was a bitter opponent of Ben Gurion and that it was surprising that the government should be charged with attempting to censor an article by Leibowitz on Ben Gurion for political reasons.





Physician, Korean Vet, Challenges Rabbi Gendler On Pvt. Levy and Rights Of Those In Armed Forces

Editor, POST and OPINION:

Robert Levy, I feel compelled to not exist. answer Rabbi Everett E. Gendler of Princeton, N.J.

out about the army's position in and asks so little in return.

tary establishment receive ordination?" The answer to this is branches of the Jewish faith serve in the armed forces. These men speak for Judaism in the military, and their answers determine what is or is not consistent with Judaism. No other son does not wish to fight, he the armed forces?" I say that

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Rabbis, Cantors:

It is certainly true that fight-Rabbi Gendler was quite put is not against the principles of tary service and religious ser-Judaism. Certainly, serving in this case. I can not help but won- the medical corps would in no ever possible. der if he has ever had the privi- way inflict harm on one's enelege of serving this country mies. It would seem that ex-Pvt. which grants us great freedom Levy feels that helping to heal those who are injured doing asks Rabbi Gendler. After read-He asks, "When did the mili-something which he personally ing this question, I was disagrees with is wrong. You may thank G-d, Rabbi Gendler, that simple. Military Chaplains of all your personal physician does not feel the same way. I and all other physicians feel that it they see fit. I suggest that he is our duty to treat those in need without sitting in judgement on

However, I digress. Back to person in the military services Rabbi Gendler's questions. "How assumes this function. If a per- much religious freedom exists in

MANISCHEWITZ

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may use any reasons which may complete freedom exists as far After reading your recent ar- occur to him. However, he can- as it is possible to exist in a ticle about former army private, not use religious reasons which do force that must consistently be prepared at all times to defend our country. Jewish Chaping in defense of one's country lains are provided by the milivices are provided, also, wher-

> "What respect is in fact accorded conscience by those who exercise military authority?" astounded. Rabbi Gendler must be under the impression that the armed services are country clubs, in which members do as read a definition of military forces. It is an organization and protection of a country. It has the sole purpose of fighting. When one is in battle and a lawful order is given, one does not order offends one's conscience. is allowed to exist, there is no in every army in the world, including, Rabbi Gendler, Israel.

this would be hard to imagine.

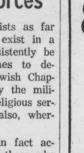
tary Justice.

In case Rabbi Gendler wants to know, I served in the United States Air Force as a physician for four years. I am a veteran of the Korean War. I also am proud to have served my country when needed. Four years of my life is a very small price to have paid for the wonderful free-

Oh yes, I was not drafted. BERNARD K. WEINER, M.D. 929 Manor Drive San Antonio 28, Texas

13 ARAB SPIES ARRAIGNED

Israel's problems in connection with the loyalty of her Arab citizens was highlighted as 13 Israeli Arabs have been arhave crossed into that country illegally from their nearby Isthorities



which is formed for the defense expect debate about whether this If this miserable state of anarchy longer an army. If there is no longer an army, there is only defeat. This concept is universal

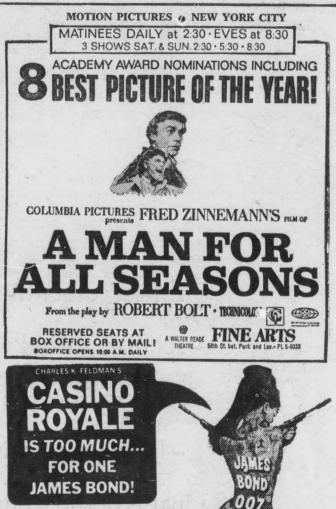
"What recourse to basic principles of American Justice has a soldier?" The answer to this is also simple. Every soldier is under the Uniform Code of Military Justice. It is different from civilian law as is obviously necessary in the military. We have the most lenient military code in the world. I wonder what would happen if Ex-Pvt. Levy were in the Russian, German, Chinese, or Viet Cong army and did what he did. I don't think

"What protection is there for his civil and religious rights?" He has protection of his religious rights. His civil rights no longer exist because he is no longer a civilian. However, his constitutional rights are fully protected under the Uniform Code of Mili-

Apparently there is a feeling among some of our population that one is entitled to all the benefits of our free society, but can reject the responsibilities if one does not agree to them. This concept of "rights" but no "duties" I think is disgusting.

dom he and I both enjoy.

raigned in the Haifa District Court on charges of spying for Egypt and Jordan. Five, who spied for Jordan, were said to raeli village. Four others were charged with aiding and abetting and with failure to report activities of the spy ring to Israeli au-





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Israel Not Only Growing Jewish Community

By BEN G. FRANK

PARIS, France - It may seem startling, but today the fourth largest Jewish community in the world is France. It

follows the United States, the into France within the last few USSR and Israel.

On second thought, if one remembers that thousands of North Africa Jews have poured

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years, one begins to believe the statistics. And the growth is not over yet. In fact, it will probably continue, for France today is the center of European Jewry and Jews will continue to flock

Before World War II, the French Jewish community numbered 300,000. Liberation found less than 100,000 Jews - the difference slaughtered by the Nazis. The post-war reconstruction was difficult. Many Jewish leaders had been killed; the community dispersed and impoverished. But by 1957, the Jewish community had revived. Institutions had been reopened; Jewish communities re-established and Jewish life in France began to reach normalcy.

In fact, as late as 1962, the French Jewish community numbered 350,000. In two years, however, it jumped to 500,000 and today the Jewish population here is well over 520,000.

THAT THE JOINT Distribution Committee, which has aided French Jewry over the years, now provides a special supplement devoted to "the picture in France," shows the importance

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Ph. 632-6290 of France in the Jewish world. course, occurred in 1961 and The spectacular growth, of

(Continued on Next Page)

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New Jewish Communities Springing Up All Over France

(Continued from Preceding Page) 1962. First of all, thousands of Tunisians left their homeland when hostilities erupted between France and Tunisia. But the real increase came in 1962 when more than 100,000 Algerian Jews within a two-month period, fled in panic from Algeria to

the vast majority of Algerians stayed in France, rather than go to Israel. The Algerian Jews are French citizens - and they always let you know it. Given French citizenship by the Cremieux Decree, Algerian refugees were entitled to all the compensations, welfare funds and other concessions that the

from the French government.

entitled to French rights and guarantees, the other newcomers from North Africa or Eastern Europe, although they receive a work permit, are nevertheless part of a quota of foreign labor to which businesses are limited. This is true of the Tunisian Jewish immigration which has had a harder time in France than the Algerian Jews.

THE NORTH AFRICAN influx of 150,000 into France in the last few years can be broken down as follows: About 110,000 from Algeria; 30,000 from Tunisia and

Before the influx of the North Africans, the East Europeans as well as Egyptian Jews, the

French Jewish community had basically eliminated their dependence on external Jewish sources to meet local financial

caused them to share the burden and they have done yeomen service. The problems, of course,

rican Jews fled without any resources. They have required every sort of assistance, from emergency cash grants to the provision of jobs and housing.

office.

whom had nothing to do and no-

Jews flocked to Paris where in 1957 there were 175,000 Jews. Today, there are 300,000 and although there are jobs - there is a terrible shortage in housing. Many of the Jewish immigrants, for instance, have gone to Belleville, a slum area of the French capital.

The exciting thing about this large Jewish community expansion is that whole new "Jewish settlements" have sprung up where before there were no

FOR EXAMPLE, Rennes in 1957 had no Jews; today, there are 240. The same with Evreux, Chartres, Arles, Auch, Sens and countless others.

Other French towns have seen an increase in Jewish population: Avignon, from 700 to 1,400; Nice, 2,100 to 15,000; Strasbourg, 10,500 to 14,000; Marseilles, Lyons, Toulouse, Nice and Strasbourg each have more than 10,000 Jews.

Besides economic difficulties, the social adjustment has not been easy either. The French Jewish community was basically Ashkenazi, while the North African newcomers are Sephardin. The adjustment and integration varies from town to town. Some places were determined to avoid clashes and have done so; in others, the process has been

In the smaller towns, a whole (Continued on Next Page)

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But the mass immigration are immense

The majority of the North Af-

MOREOVER, WITH the gigantic influx, new Hebrew schools and synagogues have to be built; new community centers set up, more rabbis and teachers trained, larger community council meeting rooms; the list goes on and on. Social work caseloads increased. In North Africa, many Jews had jobs and self - respect. When they came to France, they had to learn to go to a social welfare

There also were problems of delinquency among many new young arrivals - many of where to go.

During the mass immigration,

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'PRINCE' MOSES IS A HEBREW!

RAMESES, 22 Tybi. - Moses, adopted son of the Queen of Egypt and former Viceroy of Nubia, is the man who killed the

Egyptian overseer, Mai, in Pithorn two days ago.

This startling revelation was made last night in a special announcement released by the Royal Palace. Even more surprising is the fact, revealed in the announcement, that Moses is of Hebrew stock - and is not an Egyptian, as was generally believed until now.

The perpetrator of the slaying, says the official statement, is presently in hiding, but the po-

Jewish Community

(Continued from Preceding Pg.) new set of institutions had to be created; and in many cases such new items included, for example, a kosher butcher shop.

THE GROWTH OF the French Jewish community is likely to increase at an even faster rate in the near future. In 1956, there were just under 500,000 Jews in Moslem countries; in 1966, the estimated population is 200,000. Most of these within the next few years may move because of a notable deterioration in the economies of these countries affecting particularly trades in which lower middle class and middle-class Jews have operated. Any tension or political upheaval, moreover, will move more to

The French Jewish community today is new. It undoubtedly will go through stress and strains. New institutions will be established. Like any large Jewish community, Jewish leaders here now worry about assimilation, but are just as determined to fight it. They realize that their importance in World Jewry will increase and they want to make it a go. After all, they are the fourth largest Jewish community in the world.

France.

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Unofficial reports say Moses has fled the country.

Mai, son of Bakenamon-the murdered man - was Chief Overseer of Public Works. Two days ago he came to Pithom (the city now under construction some distance east of Rameses) on a tour of inspection.

Dissatisfied, apparently, with the tempo of the work at one particular spot, Mai summoned ceived later by the police, Mai's

bours.

Mai left after having appointed a successor to Carmi and having ordered him to see to it that no aid was extended to the injured

The overseer completed his round of inspection before dark and left Pithom in his chariot, driving alone.

He never reached home.

Attacked On Way Home

According to information rethe Hebrew foreman, a man chariot was stopped, some dis-

wearing the garb of an Egyptian officer. From a distance, the informants report, they observed the man in the officer's uniform raise his stick and strike the overseer several times about the head. Mai fell from his chariot, and the officer "did something" with his body that could not be

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When the observers arrived on the spot, they found Mai buried (Continued on Next Page)

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made out from their distance. Passover Greetings

THE EXODUS

The news on this page is reprinted from a unique journal, "The Chronicles," which reports Jewish history as it would have appeared in a newspaper of that day. The "news" covers the escape of the Hebrew from Egyptian bondage.

named Carmi.

Beaten Unconscious

Before Carmi could open his mouth, Mai assailed the hapless supervisor with his copper-headed staff, beating him viciously about the head and shoulders until his victim dropped to the ground, unconscious.

The Hebrew slaves - there were about 800 of them on this site - continued toiling all this time, not daring to look up, even

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Accused of Slaying the Egyptian Official, Pharaoh's Daughter He Flees Egypt; Police Continues Search

(Continued from Preceding Pg.) under a thin layer of sand. His skull had been eracked.

At first this report, together with the identity of the assassin, was kept secret, while police and army units continued their investigation in the province of Goshen, where the Israelites live.

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Suspects Questioned

Scores of Hebrew workers were arrested - some at home, others at their places of work - and questioned regarding their whereabouts at the time of the murder. Widespread searches were carried out, in the course of which many people were injured and much property wantonly damaged or destroyed.

Finally, at nightfall, came the announcement from the Royal Palace revealing (1) that the assassin had definitely been identified as Moses, the adopted son of Bint-Anat, eldest daughter and wife of Pharaoh Rameses II; and (2) that this same Moses is ac-

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tually of Hebrew extraction, being the son of Amram and Yocheved, of the House of Levi.

MOSES' SISTER UNDER ARREST

(Chronicles News Service)

Miriam, sister of Moses, was arrested at her home last night and taken to Rameses, the capital, for questioning. The authorities suspect her of having been in contact with her brother, both before and after the murder, and of having helped him to escape.

Miriam admitted, under questioning, that she frequented the Queen's palace in Rameses. But there has never been any secret about this. Hers has long been a well - known figure at the palace, where she was authorized to give the women music and dancing lessons.

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Stands By 'Her Son'

(Chronicles News Service) RAMESES, 21 Tybi. - A surprising statement in defense of Moses was made today by Bint-Anat, Pharaoh Rameses's favourite daughter (and, for ten years

now, his wife), when she learned of what her adopted son had

MOSES FLEES TO MIDIAN

Early this morning, the fugitive Moses crossed the Egyptian border and headed for the wilderness. This was reported by a special courier who arrived at Rameses an hour before day-

It is believed, here in Goshen, that Moses will seek a haven in Midian as a political refugee. The Midianites are racially related to the Abraham Clan,

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There was great excitement in and around the Queen's palace today after the publication of the official announcement about the murder of Mai and the identity of the murderer.

Palace guards refused admittance to reporters who wanted to interview Bint - Anat. But to everyone's surprise, the Queen herself appeared on her balcony and called out to the crowd gathered below:

"I am proud of my son Moses for being loyal to his people and for refusing to suffer injustice!"

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Egypt's Prime Minister:

Government to Reconsider Status of Hebrew Slaves

(Specials to Chronicles) ON, Egypt, 21 Tybi. - The

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Egyptian Government will meet in the near future to discuss the status of the Hebrews in the light of the latest developments particularly in view of the assassination of the Egyptian overseer at the hands of the Is-

This was announced today by Prime Minister Neferrenpit.

raelite Moses.

The Prime Minister, who also serves as High Priest to the god Ptah, revealed that it has been proposed in some quarters to withdraw from the Levites the special privileges that tribe enjoys today. But it is uncertain, the Priest-Minister said, whether any action will be taken along these lines.

(Levi is the only tribe that is exempt from the hard labour that the rest of the Israelites are compelled to perform.)

The exact date of the meeting has not been set, owing to Pharaoh's current preoccupation with international affairs.

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Terror, Panic Grip Country

(Pharaonic News Agency) RAMESES. - Widespread panic is reigning in Egypt as a result of the terrible plagues with which the country has been

Foreign observers predict that, unless some miracle occurs soon, Egypt will face total collapse. The same observers report that the fields of the Nile Valley have been laid waste, and hungry crowds have broken into the looted temples.

All traffic on the Nile is at a standstill. Many villagers have organized themselves into

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bands who rove the highways, robbing and looting.

The authorities appear to be powerless to stem these outbreaks of violence. A number of the King's commissioners in the villages have been murdered, and the remainder have fled for their lives to the capital.

At the time of this writing, disturbances continue throughout the country.

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Pharaoh Has a Nightmare

RAMESES, 14 Aviv. learned from court circles that Pharaoh had a most frightening nightmare last night.

In his dream, there appeared to him the god Ptah, asking him: "Why have you killed my first-born son?" Thus saying, the god drew his sword and smote the Sea of Reeds. The sea was forth - with divided.

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SUDDEN DEATH STRIKES MEN AND CATTLE

Last night, at the exact hour of midnight, God stretched out

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Hoosier Duplicating

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2163 N. Meridian St. 923-9795 ndianapolis, Ind. 46202 His hand against Egypt for the tenth time and struck down every first-born Egyptian son, from the first-born of Pharaoh to the firstborn of the lowliest prisoner in the land. Even the first born among the cattle died as Egypt suffered the worst plague yet to hit the country.

It is difficult to describe the woe and wailing of the bereaved mothers and the terrible fear and sense of catastrophe that have descended upon Egypt. This night will be marked forever in the annals of Egypt as

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a night of indescribable horror and suffering. It represents, without a doubt, the most harrowing chapter of the entire Plague Episode.

The death of Egypt's first-born is not only a severe physical blow to the nation, but a spiritual one, as well. Since Pharaoh is regarded as the son of Ra, the sun-god, Pharaoh's first-born is also imbued with the character of godiness. And if the god - then woe unto Egypt! Faith Undermined

It may be recalled, in this connection, that the earlier plagues, too, which paralyzed life in Egypt, sowing fear and confusion, sorely undermined the foundation of Egyptian be-

The very first plague which turned all of Egypt's waters into blood, rendered impotent the god of the Nile, Hali.

And the plagues bringing boils and lice, affected even the priests of Egypt and its wise men who had hitherto been considered immune to the diseases that affect ordinary humans.

Then there was the plague of locusts, which shut out the light of the sun; and the sun is supposed to be the eye of Ra. When Ra's eye was thus darkened, the Egyptians regarded it as a sign that he has been rendered pow-

Now that the Egyptians have seen that not only they, but their 'gods' as well, have been victimized by the plagues, perhaps they will realize that there is but one Being that guides the affairs of the world.

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(Chronicles News Service)

abroad report that the news of

the latest plagues in Egypt has

Merchants arriving here from

Plagues Stop Foreign

untold damage to Egypt's trade and that neighbouring royal courts have begun to consider Egypt's vaunted prowess as greatly inflated.

Exports Fall Off

Demand for Egyptian goods has dropped to an alarming extent. Potential buyers abroad fear that Egypt's products, too, have become contaminated by the plagues. Egyptian currency likewise has fallen and can be had on foreign exchanges just about for the asking.

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Merchants; Trade Hurt Rumor has it that would - be invaders by sea, afraid of plague infection, have altered their plans and are returning whence they came. Menelaus, the Cretan captain, is quoted as saying that he would "rather go down in the deep than conquer a land smitten with boils and lice."

> The Cherethites and Pelethites, who had been heading for Egypt's shores, have turned their craft around and have landed on the shoes of Canaan instead.

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QUIT EGYPT TODAY

RAMESES, 15 Aviv. — Moses' oft-repeated plea to Pharaoh Merneptah, to "let my people go," was finally heard today, just after midnight, when the King of Egypt, badly shaken by the death of his eldest son, not only agreed to Moses' request, but actually insisted that the Israelites leave the country immediately. Pharaoh had sent for the Israelite leaders as soon as word had reached him that all of Egypt's first-born - including Pharoah's -- had been

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"mysteriously" struck down at midnight.

Moses and Aaron had expected the call. They had left for Rameses several hours earlier, after Moses had told reporters:

"The period of haggling is over. This time we are going to tell Pharaoh briefly and precisely: Tonight we leave. And I think that this time Pharoah will re-

The meeting in Pharoah Merneptah's palace was a very short one, the shortest of all the meetings held to date between the ruler of Egypt and the leader of the insurgent He-

Addresses Moses, Aaron

Merneptah, surrounded by his Council of Magicians, addressed Moses and Aaron in these words:

"Rise up and get you forth from among my people — you and the Children of Israel — and go serve your Lord as you have said. Take your flocks and your herds and be gone!"

But then Merneptah began to mention terms and limitations. To the consternation of those present, Moses dared to interrupt Pharaoh, as he curtly rejected all conditions. This was an unprecedented thing in the palace, and contrary to the sacred protocol, in which Moses is well-versed.

Moses declared emphatically

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See a Bug...

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A Last Effort

In a last effort, Pharaoh protested against "the acts of spoliation" committed by the outgoing Israelites, alleging that the Hebrews had "ransacked" the houses of the Egyptians. Moses retorted that the Israelites had acted upon his orders.

"This property," said Moses,
"is property stolen from our
people and even if Pharaoh were to deny this he cannot deny that it is rightful compensation for the hard labour of the Israelites and for their exertion - both physical and spiri-

tual — in building Egypt."

Moses recalled the leading role played by Joseph the He-

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Greetings From Sam Wolf saving the country from total

"Egypt," said Moses, "showed its gratitude to the Hebrew People by making our lives nearly unbearable. What we have now taken from your people, is but a small fraction of what is really owed us!"

One of the magicians present scornfully reminded Moses of his youth in the household of Pharaoh, to which Moses replied:

"In all my years in the palace I learned but two things — to deliver blows and to practice magic. For that you have my thanks."

As he spoke, Moses raised his

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staff as though about to bring on another of the dread plagues.

In the midst of the ensuing tumult, Moses and Aaron made their exit from the palace. At the gates they were met by the charioteers of Naphtaii, who are taking them straight to Succoth, where the Israelites are assembling for the exodus.

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Holiday Greetings

To The Jewish

Community

THE LAU BLOWER COMPANY

Indianapolis Division

Joseph's Remains Will Be Taken With Us

By a Special Correspondent

In the early morning hours, some time after it was learned that the exodus would take place today, a large crowd collected before the home of Aaron. whence they were scheduled to leave for the Valley of the Kings to remove the embalmed remains of Joseph and to take them along to the land of Can-

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Festive Mood An atmosphere of celebration and triumph pervaded the assembled, dressed in their festive garments. In long, broad rows they set out for their destination, led by Moses, Aaron, and Miriam.

by the wayside looked on in awed silence. Here and there were whispers of surprise and respect.

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When the procession arrived at the site of the royal tombs, Joseph's coffin, surrounded by a guard of honour composed of members of the tribes of Ephraim and Menasseh, already lay at the entrance of the valley, having been raised earlier from Joseph's tomb.

Joseph's Testament

Moses and Aaron approached, while the rest of the people stood back. Then Moses called upon Elishama ben Amihud, a great-grandson of Joseph, and bade him open the scroll which he held in his hand - Joseph's testament. In a loud though somewhat tremulous voice, Elishama read the contents of the

". . . After I am dead and God remembers you and brings you up out of this country to the land which he swore to give to Abraham, Isaac, and Jacob, then shall you take my remains from here. . ."

When Elishama finished reading, there was a moment of profound silence: it seemed that al! Egypt was listening. Then Moses commanded the guard of honour to raise the coffin and lead the way, as the procession made its way back to the house of Aaron.

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Rumours of a projected "swing through the desert" have been rife in the Israelite camp for some time. At first it was believed that these rumours originated among the Korachites, who oppose the exodus and who thought thus to instil the fear of the wilderness in the hearts of the people.

It has been learned however, from sources close to the House of Aaron, that Moses regards it as absolutely necessary to purge the Children of Israel of the Egyptian manners and superstitions that have clung to them during their long sojourn and to bring them back to the faith of

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their fathers in the one and only God.

This contention is substantiated by the fact that Moses has for some time been summoning the men of the tribe of Levi to regular meetings. They, it seems, have been appointed to be the teachers of the people, although it is not altogether clear exactly what is the nature of the law which they are to teach

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Canaan Fears Invasion, Israel Scouts Report

tell of the paralyzing fear that has gripped the inhabitants of that country in the wake of the news concerning the Israelites'

Among the small Hebrew communities in Canaan, on the other hand, there is joyous excitement and eager anticipation.

These communities are composed of Hebrews who did not emigrate to Egypt during the great famine and of descendants

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Scouts returning from Canaan of Israel (Jacob) who went to full of game (not for nothing is the Egyptian Army, and settled there (among them families from the tribe of Ephraim).

In a message sent by the sons of Bariah (a son of Ephraim), though Elada ben Eltzaphan, one of the above-mentioned scouts, these Ephraimites state that they have imposed their rule upon a number of Canaanite villages, that the land is rich and fruitful, and that the forests are

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Canaan later, in the wake of the country known as the "Land of the Gazelle"). They give it as their opinion that the country "can be taken." The message is signed, "The sons of Bariah, Chiefs of the Tribe of Ephraim."

As to conditions prevailing in Canaan generally. the scouts report as follows:

The inhabitants are in the grip of a paralyzing fear.

Secret Meeting

The Kings of Gezer, Adullah, Gibeon, and Yarmuth recently held a secret meeting in the Cave of Adullam to try to form a common front to meet the threat of an Israelite invasion, but no agreement was reached due mainly to the fact that the people of Canaan have lost courage, and it is impossible to mobilize them for the defence

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The inhabitants of Shechem, remembering the time Simon and Levi put the city to the sword, are frantically fortifying the city's defences in order to escape a similar fate.

The Kings of the North have held a meeting to discuss possible methods of counteracting an Israelite invasion of their domains. Yavin, King of Chatzor, put forward a detailed arms programme, with a high priority for iron chariots, in order to obtain mobile superiority in case of such as invasion. The programme made provisions for economic aid to be given by Chat-

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Expresses

zor to those towns which cannot afford to buy iron.

Conditions in South

In the Southern frontier areas of Canaan there is also marked unrest. The nomad tribes, the Kenites and the Yerachmielites, tend to side with and support the Children of Israel. Here the influence of Jethro, Priest of Midian, is strongly felt, and there is no doubt that it is he who is responsible for the inter-tribe alliance in southern Canaan.

As regards Edom, the influence of the Hurians and Amorites there has grown to such an extent that the feeling of friendliness the people of Edom felt at one time for their blood relations, the Israelites, has cooled considerably.

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Our Fathers'

THE LAND of Canaan, or, as the Egyptians call it, "the Land of Huru," is the land of our forefathers, the country that was promised to Abraham, the common ancestor of all Is-

Canaan stretches northward along the sea-coast and is at the same time the main caravan route for traders travelling between Babylonia and Egypt. No wonder, therefore, that many nations have wanted to possess it and have tried to conquer it or, at least, to gain a foothold.

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Our readers will remember the great kingdoms established there in the course of the last centuries, only to be conquered by others in turn - such as the Kingdom of the Hurians, the Kingdom of Mitanni, and the Kingdom of the Amorices.

The Hyksos

The geographical situation of Canaan was obviously one of the causes that set off the great migratory movement to the south which began several centuries ago in the neighborhood of Haran and Ur. It was during this period that the Hyksos appeared on the horizon of history, a people of unknown ancestry, who about 500 years ago conquered the cities of Canaan and went on to invade Egypt, where they estab-

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the Mountains of Ephraim. There he met and defeated the allied armies of northern Canaan, led by the king of Kadesh.

lished their capital at Zoan

In their march through Canaan,

the Hyksos took possession of Gebal, Simyra, Laish, Hazor,

Midian, Beth Shan, Megiddo, Gezer, Dathan, Shechem, Bethel,

Jerusalem, Beth-Zur, Kiriath

Sepher, Lachish, Gerar, Jericho,

and a number of other fortified

They were the first to make

use of the iron chariot and of the

long-range bow. These new weap-

ons enabled them to defeat the

Amorites in battle. They built

their towns in the form of a mili-

tary camp, or enclosure, sur-

rounded by ramparts of stamped

earth, each rampart having a

350-Year Rule

The Hyksos ruled Egypt until

roughly 350 years ago, when

they were driven out by Pharaoh

Ahmose. The new dynasty grew

steadily stronger, soon extending

its hold over Canaan. Pharaon

Tahutmes I penetrated still tur-

ther and reached the Euphrates.

tian Army advanced to Megiddo,

with Pharaoh Tahutmes III

leading the daring and brilliantly executed march through Wadi

Aran, between the Carmel and

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About 150 years ago the Egyp-

deep moat around it.

(Rameses).

Tahutmes' great victory firmly established Egypt's reign in Canaan. The victor took the sons of the Canaanite kings with him to the Royal Court, so that they would be imbued with Egyptian culture and become his faithful ailies. He left a garrison at Gaza, under the command of a governor, who likewise ruled over the kings of Canaan and collected tribute from them. The Canaanites rebelled after Tahutmes' death, but the revolt was put down by his son and suc-cessor, Amenhotep II.

Decline of Power

The reign of Amenhotep III saw a steady decline of Egyptian power in Canaan, as the conquering tribes of the Habiru wrested much of this territory away from Egypt. This decline continued under Amenhotep IV, alias Akhnaton who was too preoccupied with his religious reform at home to pay much attention to what was happening

During this period the Hittites advanced on Mitanni and destroyed it, advancing as far south as the Valley of the Lebanon. The Habiru extended their hold over Canaan. Then, about 100 years ago, during the reign of Pharaoh Seti I, Egypt reconquered Canaan.

His son, Rameses II, the Phar-

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Joyful Passover

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aoh who enslaved us and forced us to build for him the towns of Pithom and Rameses, also campaigned in Canaan. He came into conflict, moreover, with the maritime people, the Philistines, who, together with other tribes of pirates, conducted frequent raids on the coastal cities of Egypt and Canaan. The Philistines have shown themselves to be skilled warriors and tough opponents, on land as well as on the high seas.

A people that may one day gain a foothold in Canaan, the Philistines constitute our greatest potential threat as we seek to take possession of the land promised our forefathers.

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Passover Greetings

From

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Anti-Exodus Israelites Decide to Go 'Under Protest'; Rebels Fear Egyptians' Reprisals

Korach, Dathan, and Aviram, leaders of the anti-exodus faction of the Hebrew people, announced yesterday that they would leave Egypt "under protest," having

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been left with no choice in the matter. Their stand is fully explained in a papyrus circular distributed among the Israelites during the day.

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209 West Washington Indianapolis, Ind. 46204 Phone 634-3446 in Egypt," they ask, "that Moses must take us out to the desert to die?"

They are unequivocally opposed, the circular explains, to the whole idea of leaving the safety and relative convenience of Egypt for the dangers of the wilderness.

The statement goes on to say that the reason they have decided, nevertheless, to go along with the rest of the people is two-fold:

1. They are afraid to leave

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3343 Central Indianapolis, Ind. 46205 Moses and Aaron. They are certain the people will one day "discover the machinations of these self-exalted leaders" and will seek new leaders to take them back to Egypt. Presumably, Kor-

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2229 N. Meridian St. Indianapolis, Ind. 46208 ach, Dathan, and Aviram will then "volunteer" their services.

2. They are afraid that if they alone remain behind, the Egyptians will make them the scapegoats for the disaster that has befallen the country.

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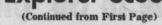
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Newly elected officers of the Post are: Steve Zeckel, President; Gerald Epstein along with Dave Aldridge, Cabinet representatives; Vice President, Tom Macri; Secretary, Ray Kruse; Treas. Ron Lazar; Publicity, Ted

For further information c a 11 Mrs. Bennett at 251-9467.

The present Adult Committee for the post consists of Ben Ashkenaz, Jewish Community



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